

I-7



Digitized by the Internet Archive
in 2015



A PEACEFUL SCENE — THE DINING ROOM AT UDUVIL

See page 389

Life and Light

Vol. L

September, 1920

No. 9

The Message of the Summer Conference

I.

The Northfield Summer School

July 8-15, 1920

ALMOST the first sentence one heard at Northfield was, "Isn't it just too bad that Mrs. Montgomery cannot be here!" But those of us who were fortunate enough to follow Mrs. Farmer in "The Bible and Missions" were well rewarded for attendance, while still sympathizing with Mrs. Montgomery in her enforced absence.

One can scarcely place too great an emphasis on the value of a summer school course for those who year by year are using the mission study book prescribed by the Central Committee. The book, when presented by a teaching expert, opens up new possibilities for the program committee of the local auxiliary.

Miss Gertrude Schultz conducted a class for older women and girls using "The Near East, the Crossroads of the World." Mrs. R. S. M. Emrich studied the same book with the younger girls of the camps. Deaconess Goodwin's hour with girls of eighteen or over was a daily inspiration as the group considered "Christ and Daily Living." Of our own Congregational Board was Miss Lillian Picken, just back from India, who held captive a large company of young people studying Miss Condé's book, "The Human Element in the Making of a Christian." Miss Peacock, Miss Bradley and Miss Bigelow made methods for young women's societies, Christian Endeavor Societies, and Junior leaders seem alive. Miss Hoxie, from our Congregational Board, led a group in the study of "Jesus Teaching About Life."

Only those who have attended great Conferences can really appreciate what the Northfield Auditorium meetings are. Every

morning we had Rev. John D. Jones, D.D., of Bournemouth, England, for the Bible Hour. Those of us who heard Dr. Jones' sermon at the International Congregational Council in Boston were prepared for the treat afforded at Northfield. Here are some sentences from Dr. Jones' morning talks: "What a man thinks about God determines a man's life." "It is not exclusiveness that I am afraid of, but indifference." "Are we going to allow our brother to be lost when we know the way?" "If we preach *Jesus only*, we preach a fine, human personality, but not a Saviour of the world. We must preach *Jesus Christ, Our Lord!*" "Christ spoke as a King. The Lord has a right to command. Will we obey? Go, preach!" "We must think of even the lowest as the children of God. I wish we could see people with the eyes of Christ." "Our Lord's compassion always ended in action. He died in order to repair the breeches made by sin." "What we



The Spirit of World Wide Missions

are willing to do for a person is a test of our love for Him. What are you doing to help Christ get the desire of His soul?" "Music makes its home only in the heart at peace with God. When a man deliberately chooses evil, he says goodbye to song." "The one time when we hear of Jesus Christ as singing was just before the betrayal, in the face of Calvary. In the 'strange land' of sorrow, care, handicaps, can we sing the Lord's song? God's nightingales *must* be able to sing at midnight.

Our own Congregational

Woman's Board furnished a number of speakers for the Auditorium meetings. Miss Calder and Mrs. Frame reported the findings of the Far East Deputation sent out last autumn by the Federation of Woman's Boards, and Mrs. Lawrence Thurston, now under the Presbyterian Board, gave a fascinating account of the work and the needs of Ginling College.

Dr. Frances Heath of Peking Union Medical College, Mrs. Henry Honegger of India, Dr. F. G. Coan of Persia, and Rev. Paul Kanamori of Japan presented world-wide views of fields white for the harvest.

No sketch of a Northfield Summer School would be complete without reference to holy twilight hours on Round Top, where we lifted up our eyes unto the hills, and our spirits unto the God of the hills.

We wish every lover of Jesus Christ could have witnessed the dramatic presentation by the camp girls of "Via Christi," with Miss Picken as The Spirit of World-Wide Missions, in a white flowing robe walking in stately fashion across the campus and carrying the cross high in one hand and the open Bible in the other, while all the nations of the earth gathered to follow.

And who can forget the closing scene in the auditorium when the young women who are going this autumn into the foreign field stood under the Summer School service flag during a brief service of dedication. Miss Calder received the young women on the platform; Mrs. Adams welcomed them to a life of joy,—she herself having given over forty happy years to China, and Mrs. Lyman offered the closing prayer. After the congregation had sung, "In the Cross of Christ I Glory," all stood in silent prayer; then the choir softly sang the benediction.

So ended a great week of uplift, an uplift that will fructify to the glory of God, as the twelve hundred registered attendants of the Summer School scatter over the country carrying the message of Jesus Christ, the Universal King.

ELIZABETH HILLS LYMAN.

II.

The Education Conference at Silver Bay

The Missionary Education Conference at Silver Bay had for its background the picturesque beauty of Lake George. It was worth much to the delegates coming from far and near, that the inspiration of those days was set in fair colors—colors of trees and mountains, of birds and brooks, of beautiful skies and waters to mirror them. Interdenominational in character, the Conference emphasized that larger unity of the Christian life which is our ideal. There was no denominational limit. The Presbyterians registered 126, Congregationalists 84, and other denominations brought the total enrollment to over 300. Nor was there an age limit; men and women, adults and young people joined in the Conference. It is significant of the success of previous conferences that so many present were old-timers—one at least counted this his sixteenth Silver Bay conference, and another said it was her eleventh. People went away in the mood which said, "We hope to come again, and we mean to double our delegation."

The older delegates, many of them church workers, were offered expert training in the principles and methods of missionary education. The younger found ample opportunity to broaden their knowledge of missions. Every one received a stimulus for practical Christian living and a challenge to make life count in creating a better world.

Mornings, following a period of intercession, led by Mr. Paul Edwards of Bridgeport, were devoted to mission study and to graded instruction in special groups. To the classes studying problems of the Near East, Miss Isabel Blake and Mr. Duryee were able to bring valuable information from their own personable experience in mission work and relief work in Turkey. Miss Miriam Woodberry and Mr. Stowell brought to their students the appeal of the church and community. Delegates in classes led by Mrs. Scott and Mr. Hill felt that "The Bible and Missions" was a vital theme. Mr. Rocky of India and Mr. LeSourd

of the Interchurch Movement led interested classes in the textbook "Ancient People at New Tasks." Sunday School workers drew inspiration as well as information from courses given by Miss Seabury, Miss Rowland, Miss Beard. Dr. T. H. P. Sailer, affectionately known as Thirty Horse Power Sailer (a title well deserved), taught a group in normal methods, using the textbook, "The Near East." Other classes, under wise leadership, took up such subjects as Stewardship, the Christian Spirit in Industrial Relations, Program Building, the Missionary Message of the Bible. Other delegates were led by Miss Schilling, Mrs. Green, Mrs. Atwater, Mr. Penfield, Mr. Pedersen.

A notable part of the program was that given to the art of story-telling. Mrs. Fahs told stories with great charm and persuaded a number in the audience to share many a worth-while story. Discussion followed, and the point of it all was to put into the hands of those working with children a fruitful method of imparting knowledge and of enlisting service.

Yet another departure in methods of missionary education was discovered in the latent opportunity of missionary dramatics. In a platform address and in a daily class, Miss Helen Wilcox emphasized this resource. What was better, several episodes were presented by way of demonstration. Those who saw the Chinese episode understood in a very real way the marvelous opportunity of a Christian doctor in China. The India episode, presenting the mass movement of the low caste villages of India toward Christianity, left an unforgettable impression and brought home "my own responsibility" in carrying the good news. Miss Schilling's contagious enthusiasm found in Silver Bay Sunday school abundant resource for presenting a Children's Day service, "Under Our Flag." The feeling was intensified, for those who took part and for those who listened, that we who are under the Christian flag want to share our blessings with all under the American flag, that they too may "pledge allegiance to our flag and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and in love." An impromptu but successful exhibit gave added meaning to the method and message of this program.

At the searching twilight services, speakers like Dr. Laubach from the Philippines, Miss Beard from her work among the negroes of the South, Mr. Rockey and Mr. Higginbotham of India, gave forceful pictures of the needs of the wide world. They did more: they brought a challenge to service. Dr. Patton of the American Board, Mr. Maddox of the lumber camps in the Adirondacks, Mr. Moore of Brooklyn, Mr. Eckerson of China, in wonderful platform addresses touched the deepest emotions. Yet they made clear that "emotion is no substitute for action."

The program of the Conference was a well balanced one, recreation and play taking their proper place along with the more serious side of the daily schedule. There were the jolliest of parties and picnics, tennis tournaments, and long hikes. Earnest leaders of the Conference showed quite as much zest in their play as in their work. A regular feature of the Conference was the denominational rallies, where delegates got to know each other better and had uproariously good times. The Congregational Rally, under the leadership of Miss Woodberry and Miss Seabury, was a distinct success.

When the steamer whistled for the delegates to leave, they felt they had been well repaid for coming. New friendships had been formed, new inspiration received. Life purposes were deepened, recruits were gained. One of the quiet forces strengthened was the power of prayer—some learned to pray for the first time. Silver Bay registered the determination "that with ever clearer vision and unconquerable faith, we may be held steady to do the whole will of God."

HANNAH HUME LEE.

III.

Mount Hermon Federated School of Missions

The Federate School of Missions met this year at beautiful Mount Hermon, California, July 5-12. Prominent among Congregational names of those present were Mrs. F. B. Perkins, national delegate of the Congregational Woman's Home Mis-

sionary Federation, Miss Helen Perkins, Mrs. E. R. Wagner, foreign secretary of the Woman's Board of Missions for the Pacific, Mrs. Howard May, secretary of literature for the W. H. M. U., who faithfully attended to her exhibit of missionary literature in the big tent-auditorium. The Congregational women are rejoicing in having their own headquarters at Mount Hermon this year, a cottage having been given them for that purpose. Outside this cottage, among the beautiful trees, the Congregational women held their "rally" this year on Thursday, July 8, the afternoon of the separate denominational "rallies" during Federate School week.

The two text books used in the Federate School were Mrs. Montgomery's "Bible and Missions" taught by Mrs. A. Rosenberger of Whittier College, California, and "The Church and the Community" by Diffendorfer, taught by Mrs. Henry A. Fisk of Monrovia. There was a registration in the school of 122 names. Each morning after the two text-book periods there was a brief "open parliament" for the discussion of mission methods. Then followed the Bible period, interestingly conducted by Rev. F. W. Russell of St. John's Presbyterian Church, Berkeley.

The evening sessions were open to the unregistered public, and the responsibility for the programs was divided among the different denominations federated in the school. On Presbyterian night which opened the school, the speaker was Rev. Albert Dudley, of Lafayette, Indiana. The next evening, United Presbyterian night, Mrs. J. C. Alter gave an illustrated stereopticon address on India. The Methodist evening followed with Rev. L. Loofbouron, formerly for four years pastor in Honolulu, who spoke on Hawaii, where the hundred years of missionary effort was commemorated last April. On Baptist and Quaker night, Rev. John Snape, D.D., of Oakland, spoke on "How to Find Yourself" and though the Quakers are not one of our affiliated denominations, yet our teacher, Mrs. Rosenberger, kindly represented them by giving us a stereopticon address on peasant life in Palestine, where she has been a missionary under the New England Friends' Board at Ram Allah, ten miles from Jerusa-

lem. On Friday evening, July 9, Lutheran night, Rev. W. E. Crouser, pastor of the Lutheran church at San Jose, gave a good address on Lutheran work in California illustrated by many stereopticon views. At the Saturday evening meeting, several of the missionaries told mission stories. We hope to carry home to our churches some of the information and inspiration given us at Mt. Hermon Federate School of Missions.

MARY E. BAMFORD.

Kind words from the Summer Schools and from the W. B. M. P. make us bold to urge that program committees who intend to study *The Bible and Missions* use the leaflets published especially as helps for this book. They are described in the July-August *LIFE AND LIGHT*. The entire set of six, including Program Outlines may be obtained for fifty cents. Please send to Miss Helen S. Conley for all publications, including subscriptions to *LIFE AND LIGHT*.

Those who are planning to use *The Bible and Missions* in program meetings during 1920-1921 should not fail to secure either in the set or singly a copy of the Outline Programs, prepared by Mary Preston. These are rich in suggestion and contain a full list of leaflets and reference books. The price including postage is twelve cents per copy.

Fifty-Second Annual Meeting of the Woman's Board of Missions

The annual meeting of the Woman's Board of Missions will be held with the First Congregational Church of Montclair, New Jersey, November 10-12, 1920. All regular accredited Branch delegates and all missionaries of the Woman's Boards and the American Board are entitled to entertainment from Tuesday night to Friday noon. Applications should be sent in before October 10 to Mrs. Arthur H. Churchill, 6 Westover Road, Montclair, N. J.

The Bible in the Dark Continent

By H. Juliette Gilson

Nearly two hundred years ago two Christian men in Amsterdam, hearing of the degraded condition of the Hottentots in the Dutch Colony at the Cape, applied to Count Zinzendorf for a man to take up the difficult work of carrying to them the Glad Tidings. George Schmidt was recommended. After passing a satisfactory examination before a committee of clergymen of the Dutch Reformed Church, George Schmidt was given a free passage to the Cape by the directors of the Dutch East India Company in one of their ships: they also gave him a letter of recommendation to Jan De La Fontaine, the Governor of the Cape. After a short stay in Cape Town, where he made friends with the two Dutch clergymen and other leading Christians, Schmidt made his way to a large settlement of Hottentots in a beautiful valley about one hundred miles east of Cape Town. This valley was called Bavians' Kloof, because of the great number of baboons found there; later the name was changed to the one it bears today, Genadendal, "Vale of Grace." In this picturesque valley George Schmidt built a simple hut, planted a garden and spent seven lonely years of faithful, self-denying, successful work. Trouble arising between himself and the Dutch Reformed clergymen at the Cape regarding the baptism of his converts he asked permission to return to Holland, hoping to secure there full ordination powers. Schmidt never returned to South Africa.

For fifty years the people taught by him were left without any instructions. At the end of that period three men were sent out from Europe. Soon after landing they went to Genadendal. The first trace they found of Schmidt's labors there was the pear tree which he planted and under which he stood when preaching to and teaching the people.

When Schmidt left, he gave a Dutch New Testament to a young woman, his most intelligent convert whom he had taught

to read and speak Dutch. He solemnly enjoined upon her the duty not only of reading it herself, but also of teaching its truths to others and seeing that some of the younger people learned to read it. When Lena, now an old infirm woman, nearly blind, heard that men had come to teach them the same truth Schmidt had taught she said, "God be thanked" and sent a messenger to ask them to come to her hut. Sending the young woman who was caring for her to bring a package, she carefully unwrapped two sheep skins, produced a leather bag and took from it the Dutch Testament she had carefully guarded for a half a century. The young woman took the book and read quite fluently the second chapter of Mark. Lena told the new missionaries she had carried out the instructions given her by her teacher so long before and they would find some of the people glad to welcome them.

The writer has seen some very valuable books, one or two worth their weight in gold, but none of these seemed as precious as Lena's Old Testament which today is shown visitors who go to Genadendal. It is kept in a box made from the wood of the pear tree planted by Schmidt.

A people without a written language has memories stored with traditions and folk lore handed down very accurately from generation to generation. With memories so trained it is easy for girls in mission schools to learn Bible verses and remember them. Some years ago I saw a striking illustration of the rich treasure of Bible verses which girls in an English Mission school in Kaffrania had secured. In the boarding department each girl was expected to learn a verse to repeat at prayers before their breakfast. In the morning girls who had no household duties could be seen walking about the house and grounds with English Bibles or Testaments in their hands. I had been impressed by the choice that was made by many of the girls: verses not easy to commit, especially in a foreign tongue. Verses like "Remember Lot's wife" and "Jesus wept" were never repeated. At one time, being called upon to conduct the

Sabbath evening meeting I told the twenty-three or four girls that I had been much interested in the verses I had heard repeated each morning during my stay and that I had wondered if these verses were kept in mind as a permanent and precious possession, or just learned for the time and forgotten. I should much like to know. All the girls were asked to stand and each repeat a verse. When a girl could not think of a verse that had not been repeated she must sit down. Probably in about thirty minutes half the girls were seated. At the end of more than two hours three girls were still standing and showed no indication of having reached the limit of their knowledge of the Bible. It was long past their usual retiring hour and the contest ended at that point. At first no note was made of the number of verses repeated but later a careful record was kept and it was estimated that at least six hundred verses were repeated.

We know little of the influence of the Bible in heather kraals but without doubt it is very great. One day a very wild looking heathen woman came to the Mission Station. She was in school only a short time but when she left she took her Zulu Testament with her. She told the missionary lady that sometimes she read it to her husband. She said she had not forgotten what she was taught. She spoke particularly of one verse, "Let not the sun go down upon your wrath." When she and the other wives of her husband had been quarreling, before they went to their huts for the night she said she tried to say something which would make them laugh and forget their ill feelings.

The Zulu girls look upon their Bibles as a precious possession. They stand for self-sacrifice. When a heathen girl comes to the mission school she has no one to give her a penny. She must pay for her books, slate, pencils and clothes, when she feels the need of being clad. In some schools she must work three hours a day for board and tuition—the natives must not be pauperized. The amount of money that can be earned by working overtime is very small and \$1.25 that must be paid for

Influence in

Heathen Kraals.

Cost of a

Zulu Bible.

a Bible in the native tongue is to the girl a great outlay. It is not strange that she carries it to church wrapped in a handkerchief.

The Bible is far and away the greatest influence in the intellectual development of the native girls. In the Rhodesia Mission girls who came to us from heathen homes could in a few years read the Bible in three languages—Zulu, Chindau and English. Through reading the Bible in English a choice vocabulary was acquired wholly free from slang. The Oriental coloring is better understood by them than by us. The description of patriarchal life appeals to them as well as the teaching by parables.

Bible truths when really understood revolutionize the native woman's ideas of life. For generations they have been taught that they are the property of some man—the father or brother until they are married—then of the husband, he having bought his wife.

It is a wholly new thought when they learn "For he that was called in the Lord, being a bond servant is the Lord's freedman." "If therefore the Son shall make you free, then are ye free indeed."

Christian young women unwilling to be missionaries in Africa! A sanctified imagination should see the appeal of a primitive people, should see the great change wrought through presenting Christ to these girls and women. Where are the "great host of women" who shall rejoice in the privilege of publishing glad tidings in Africa?

An impressive feature of Transvaal mission work is the large number of voluntary African workers. Two thousand seven hundred and fifty local preachers go out each week to minister to their own countrymen. Scriptures in some sixty languages are sold to Rand mine employees, and, as an illustration of the influence of this work, a church has been found 600 miles from Johannesburg that had been gathered together by one man converted at the mines.—*Ex.*

Editorials

News of the tragic death of Dr. Hubert C. Herring, Secretary of the National Council, has just been received. Dr. Herring lost his life at Martha's Vineyard, August 6, while bathing, the surf at the time being very heavy.

It is impossible to estimate the loss to the denomination, just at this time, of a leader, so calm, so sagacious and so consecrated as Dr. Herring. Since he entered upon his duties as Secretary of the National Council in 1913, he has steadily made his way as an exponent of courageous yet sane ideals. In interdenominational matters, also, he made a large place for himself. His counsels had great weight and he possessed rare skill in reconciling differing elements.

The religious press will have many well-deserved tributes to the service of this man of God. We desire here simply to record our profound sorrow in the mysterious taking away of one seemingly so greatly needed here, and to express deep sympathy for the wife and children so suddenly bereft. His wife, two sons and three daughters survive. Mrs. Herring and the daughter Elizabeth have both served on the Board of Directors of the Woman's Board of Missions.

The funeral services were held at the First Congregational Church, Cambridge, of which Dr. and Mrs. Herring were members. The pastor, Dr. Raymond Calkins, officiated and words of sincere appreciation were spoken by him, by President Henry Churchill King, Dr. Charles F. Carter, and Dr. C. S. Mills. A large attendance on a mid-summer day bore witness to the wide circle affected by this sad event.

Mrs. Hume was released from long continued bodily weakness at Clifton Springs, New York, August 6, entering thus into the more abundant service of the Master she had so long honored. She and her husband were missionaries of the American Board in India from 1875 to 1907, and during much of this time

Mrs. Hume was in charge of the Girls' High School at Bombay. She was one of the few married women whose names have stood upon the roll of the Woman's Board of Missions and to its service she gave unstinted labor and devotion, receiving in return on both sides of the sea the reward of affection and gratitude. Mrs. Hume was supported by the New Haven Branch and will be remembered by many as a gracious and forceful pleader for her beloved India at many missionary gatherings. She is survived by three sons and three daughters.

Several missionaries recently arrived in this country have been welcomed at the Congregational House during July and early August. Among them are Miss Charlotte B. DeForest, of Japan; Miss Mary Noyes, of Madura; Dr. and Mrs. Cammack, of West Africa, and their children and Dr. and Mrs. Christie, of Tarsus, Turkey. Miss Ellen M. Blakely, long isolated in Marash, arrived in Providence, August 7, and will be with relatives in Maine for the summer. Dr. John E. Merrill, who has been in Aintab throughout the war years, rejoined his family in July and they are at Mountain Rest, Massachusetts, during August. Miss Carolyn T. Sewall, of Tientsin, China, came on regular furlough in July and is at present with her family in Northampton, Massachusetts.

Mrs. Lillian Cole Sewny of Sives arrived August 10 and is for the present in New York City. Miss Stella Cook of Foochow is in Shoreham, Vermont, for regular furlough, arriving in early August. Rev. and Mrs. Jerome C. Holmes of Tokyo, Japan, reached San Francisco, July 16, and are with relatives in Maine.

The list of missionaries returning to their fields is a long one, including Dr. R. A. Hume and Mrs. Hume, of Ahmednagar, who sailed from San Francisco July 26, and Miss May Tebbatt, who sailed from New York, July 31, for South Africa, where she will join the teaching staff at Amanzimtoti Normal School. Among those who are booked for August sailings are Miss Annie M. Barker and Miss Caroline Silliman; also Mrs. L. S. Crawford,

who will take up again her work in Trebizond after her year's furlough in this country. Miss Barker returns to Constantinople and wishes to express to all her friends in the Hartford Branch her grateful thanks for their kindness in sending her books for Gedik Pasha. Books for the children's library are much needed and will be greatly appreciated. Miss Silliman, formerly of Van, expects to be stationed at Erivan where it is hoped to build up a center for mission work. The party expects to sail from New York, August 17. Miss Rada Pavlova, so long a teacher at Monastir, sails for Samokov, Bulgaria, on the same boat.

A commission service for Miss Mary E. Moulton, soon to sail for Rhodesia, East Africa, was held Sunday evening, August 15, in the Congregational Church of Avon, Connecticut, of which her father is pastor. Secretary E. F. Bell presented the commission and gave the address and Mr. Moulton offered the prayer of consecration. A pleasing and distinctive feature was the singing of colored students from Hampton Institute where Miss Moulton has been a teacher.

We view with apprehension the large loss this month in gifts from Branches. We have watched with deep gratification the gain almost uniformly maintained until this time.

The Treasury. On page 387 we call attention to the seriousness of the situation. We have not the space to enter into details—one or two explanations must suffice. The figures are based on the expectation that there will be no further loss from Branches. The expenses have been kept to the lowest point possible. We have refused requests from the field that it seemed cruel to turn down. But deficit after deficit has had to be met in schools that were being run so economically as to interfere seriously with efficiency. Extra grants for native workers have had to be made that the missionaries should not be left without those helpers who are to them as their right hand. To certain missionaries, where the High Cost of Living had become an insupportable burden, bonuses have been granted. We realize how

large a drain has already been made on the resources of many churches by the successive campaigns of the year but we rely on the loyalty that has never failed and believe that when these facts are known the response will be generous.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS AVAILABLE FOR REGULAR WORK, JUNE 1—30, 1920

	From Branches	From Other Sources	From C. W. M.	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1919.	\$15,958.63	\$129.25	—	—	\$1,078.25	\$17,166.13
1920.	14,206.89	293.20	\$15,440.79	\$33.33	1,274.89	31,249.10
Gain .		\$163.95	\$15,440.79	\$33.33	\$196.64	\$14,082.97
Loss .	\$1,751.74					

JULY 1-31, 1920

1919.	\$10,851.57	\$626.00	—	\$4,554.50	\$857.50	\$16,889.57
1920.	7,634.05	1,130.00	—	122.35	574.00	9,460.40
Gain .		\$504.00				
Loss .	\$3,217.52			\$4,432.15	\$283.50	\$7,429.17

OCTOBER 18, 1919—JULY 31, 1920

1919.	\$124,744.78	\$11,239.77	—	\$17,619.84	\$7,273.63	\$160,878.02
1920.	137,215.90	9,677.83	\$15,440.79	18,150.48	7,366.33	187,851.33
Gain .	\$12,471.12		\$15,440.79	\$530.64	\$92.70	\$26,973.31
Loss .		\$1,561.94				

RECEIPTS FOR REGULAR WORK AND BUILDINGS

JANUARY 1—JUNE 30, 1920

COUNTING ON APPORTIONMENT FOR 1920				NOT COUNTING ON APPORTIONMENT			
From Auxiliary Societies	From Churches	From Church Organizations	Total	From Individuals	From Other Sources	From C. W. M.	TOTAL
\$72,960.12	\$6,122.54	\$4,874.73	\$83,957.39	\$17,910.38	\$8,504.74	\$15,440.79	\$125,813.30

Facing October Eighteenth

BECAUSE *the Congregational World Movement has not reached its goal and thus the anticipated receipts from this campaign to the Woman's Board of Missions will be reduced*

BECAUSE *extraordinary Emergency Grants for the Foreign Field have been imperative during the current year*

BECAUSE *the Foreign Work for 1921 by the closest calculation calls for \$175,000 as the least amount on which the present work can be maintained*

We Shall Lack \$25,000

UNLESS *every friend rallies to the Support of the work and endeavors by Prayer, by Solicitation, by Sacrificial Gifts, to avert such a Catastrophe*

Remembering that \$175,000 represents no advance and that

To reduce the amount means to cripple the Missions

Will You

Do what you can to help us avoid Closing Schools and Hospitals, Abandoning Stations, Dismissing Workers

Make checks payable to WOMAN'S BOARD OF MISSIONS and mail promptly to 14 Beacon Street, Boston.

All contributions will be credited to Branches if so requested.

Personals—Continued

Miss Florence Fox, a trained nurse for the Philippines, will sail August 21 from San Francisco on the "Korea Maru" to join her sister Anna at Cagayan. In the same party are several American Board missionaries, Miss Rena Nutting, who is a new appointee for the Foochow Mission, and Miss Helen J. Carter, a daughter of Rev. and Mrs. Robert E. Carter, of Washington, Connecticut, a temporary worker who is to teach at the Wen Shan Girls' School in Ponasang, Foochow. Miss Carter is a graduate of Vassar, 1917, and was engaged in war work for crippled soldiers in 1918-20. Rev. and Mrs. C. B. Olds of the Japan Mission will sail August 21 from San Francisco on the "China"; also Margaret Welles to join the Marathi Mission and Anne Swann and Jean Dickinson, new workers for North China, are booked from Vancouver, August 26, on "Empress of Asia."

A TRIBUTE TO THE MISSIONARIES

Most affectionate children of the Lord
In this country they have proved;
Sincere their Love and manner is,
So much they wish to do the work of God
In this dark country have done much
On every land they have made them known
Never I saw such a nation as this;
America, we give all our praise to thee,
Rejoicing in the mighty works of thy fruits;
Is this not a big Love that human heart can know
Every place is filled with mighty works of them
So much we Love them and bless them.

(Written by Athasayamtam Eliathamby,
an' Uduvil School Girl)

A Revolt in Household Economics at Uduvil

FOR many years, it has been the custom in Uduvil school for each girl to bring her own plate from home, and to wash it, according to Tamil custom, before and after each meal in cold water. Three times a day two large stone tubs were filled with water, and before and after each meal scores of girls crowding around these tubs dipped out water and washed their plates, while flocks of eager crows shrieking with greed and triumph pounced on the rice that the washing strewn on the ground. This method had three disadvantages (1) it was highly unsanitary; (2) it made the dresses of especially the little girls unnecessarily filthy with the remains of the curry; (3) it took, on the average, thirty minutes out of the day of each one of our 300 girls — and was thus most spendthrift of time — though, let it be remarked in passing, time is not yet a precious commodity in the East. At the suggestion of one of the teachers, in June it was decided that the hour had come “for many things” and especially for the new methods of dishwashing. Accordingly after consultation with matron teachers and older girls in both English and Tamil schools, a servant was hired to wash all the dishes together in hot water.

Let those who think this innovation too simple a one to be chronicled in the annual report come to the East and try it for themselves. Thinking that for the new servant it would be easier at first to wash one hundred plates a day than three hundred, we made the first experiment while the English school were home on a week's vacation after their annual inspection.—to be exact, on July 4th, Independence Day — Oh! irony of fate! For every girl refused at the noon meal to give her plate to the servant; at the night meal after much exhortation and cajoling, every girl but those in the Training school gave her plate to be washed in the new way but with so much wailing and gnashing of teeth that only a heart of stone enabled the principal to persevere! The root of the whole trouble was caste — every girl in school fearing that her plate might touch the plate of another girl slightly lower in

caste than herself, or worse still the plates of the six girls now in school who are entirely outside the pale of caste. To cap the climax, the new servant, a Hindu, first refused to touch the plates of the six outcastes, and then frightened by the wailing, to do any of the work for which he was engaged, and precipitately left. The next day two-thirds of the Tamil school girls sent for their parents to take them home; many left, and for a few days it looked as if only the fragments of our Tamil school would remain. The return of the English school girls, who regarded the innovation most indifferently, turned the tide, but the old method of platewashing was again established while Jaffna was scoured for another servant. So frightened, however, was the whole servant population of Jaffna that it was not until September that, through the kindness of Mr. A. S. Arulampalam of Changanai, one of Uduvil's best friends, a servant was actually engaged and began work, this time first among the English school girls and later again among the Tamil school. In the meantime, two girls from the Training school who had proved persistent agitators were sent away from the school for a week after which all those who had left of their own accord came back. In the end we did not lose permanently a single girl. On one point however, a compromise was necessary, for even that new servant will not wash the plates of the six outcaste girls. Perhaps in a few years their plates may be unobtrusively included with the others.

In all this crisis, the difference between the attitude of the Tamil school and the English school strengthens the conviction of the missionary staff that the best interests of the Tamil school require its separation from the larger English school under a special missionary of its own. Except for the help of the English school teachers and elder girls, who embody the spirit of the new Uduvil and are bent on progress, the new methods of dishwashing would never be peacefully in practice throughout the school today. The stirring addresses of Mr. J. C. Eliatamby, son of our Uduvil pastor, who returned in June from France where he has been a Y. M. C. A. Secretary among Indian coolies, as he fearlessly arraigned his friends and neighbors for their attitude on caste, were

perhaps also one of the influences that broke down opposition and prejudice and helped the advance toward a free womanhood.

Not one incident, but several, have contributed to an advance toward a greater freedom for our girls and thus toward breaking down old customs in regard to the position of women. The addition to our staff two years ago of an unmarried young man science teacher was one innovation; the weekly visits of our girls this year to the science laboratory of Jaffna College, so much better equipped than ours at Uduvil was another. When on two occasions this last term, the girls of the science class stayed to watch the interclass football games, the boys of Jaffna College wrote a jubilant lyric to celebrate their unusual audience. In the same month about thirty English school girls of the highest classes went, contrary to custom, to the church to sing at the wedding service of one of our oldest and most beloved teachers. In November and December, the Jaffna College choir and the



Preparing a Native Meal

Uduvil choir met three times for rehearsals for two Christmas carol services — the first at Vaddukkodai, the second at Uduvil, at both of which they sang Gounod's "Nazareth" together. Last, but not least, the departure in June of two Uduvil girls for the Women's Christian College in Madras, to study for their B. A. degree, has changed the whole attitude of the school toward higher education and many girls are now longing to study in Colombo or Madras. In the mind of the writer no service which we can render Jaffna girls is greater than to help them toward that normal relationship between men and women and that liberty of thought and action, which is our heritage in the West and the natural outcome of the spirit of Christ.

Welcome Visitors to Micronesia

Dr. and Mrs. Hilton Pedley, of Kyoto, were sent by the Japan Mission last spring to visit the islands of the South Sea,—some of which are now under the flag of Japan. Our readers will greatly enjoy extracts from Mrs. Pedley's report of the missionary work as she saw it.

THE EDITOR.

THE actual journey took fifty-one days from Kyoto, forty-nine from Moji — from Feb. 19 to April 9. During that time we two lived in a cabin $6\frac{1}{2}$ x $6\frac{1}{2}$ feet, containing the usual paraphernalia of such rooms. The cabin was freshly painted and finished, as was the dining saloon — large enough to seat twenty-three or four people. The deck was small — no room for exercise but plenty of room for a few people to sit outside when it rained. The officers and "boys" on the boat were kindness itself. The food was "Eurasian," partly Japanese and partly foreign. Fortunately we both were well all the way. We thought many times of our comfort as compared with that of the early missionaries and were thankful.

The journey took us first to the Bonin Islands, then to the Marianae or Ladroue group—Saipan the port. Here we saw our first and only *naked* "Kanakas" where men and women wore the

least that the law allows anywhere. This place is Catholic. In all our Protestant islands men and women were dressed, the men in shirt and trousers and the women in "Mother Hubbards" unless when loading and unloading boats.

Then to *Truk*, formerly Ruk, of the Carolines. Here we saw the two Mission houses, one of them occupied for twelve years by the Misses Baldwin with their girls' school. Here, too, we saw the grave of Robert W. Logan on the brow of the hill overlooking the lagoon—a wonderfully beautiful spot. During our absence the Japanese missionary, who now occupies the house, had the enclosure cleaned up, the fence repaired and the moss removed from the stone, so we left it in fine shape.

Ponape with its memories of Gulick, Sturgis, Doane, Snow, and others of later date brought up also my childhood days, when at the missionary (monthly) concert on Sunday night, one good deacon used to report for Micronesia. I can still see the dots on the map as he talked of Ponape and Kusaie and the Morning Star. And now to be actually on the ground, to receive along with the Japanese missionary a welcome from three hundred people was thrilling. The older Christians were delighted to see American Board missionaries. Those who could talk a little English came to ask questions. The whole community gave itself up to a holiday as there had been no ship except a cruiser in port since Christmas and this was March 10. After our introduction at the church as we walked about, the people beamed upon us and some ventured to say, "You missionary?" "You American Board?" "You stay here?" The look of disappointment always followed the smile when the last question was answered in the negative.

We dropped anchor at *Kusaie* at five o'clock Sunday afternoon, March 14, and were told that we could have an hour on shore. One hour after all that long journey! But we were assured that we should have more time on the return which we did. The beautiful stone church of white coral is the most conspicuous building in sight. Soon we saw a canoe shoot out from the point beyond the church, and in a few minutes was alongside. The Japanese port official said, "Miss Baldwin is waiting for you on

shore—the boat is here.” So with all speed we climbed down to the finest canoe we saw anywhere on our travels. We met Miss Jennie Baldwin at the door of the house built on the land given by the King of Kusaie to Mr. Snow many years ago. She had been there a week not knowing when the boat would come. The school is four hours away by canoe and because of the tide they cannot make the round trip in a day.

On the return trip we found both ladies there with twenty-three—all of the older girls—because they had no trustworthy person with whom to leave them. In their eight years they have never both been away at the same time, and this time they did it by bringing the older girls with them. That in itself speaks volumes for the conditions on the islands. It also speaks volumes for the daily, hourly service so freely given by the Misses Baldwin for these boys and girls all the year round. They have the care of them, as they try to teach them to care for themselves, body and soul, for the short years they can keep them. The girls were *real girls*, primping and getting ready for church, laughing and joking, yet at Christian Endeavor meeting in the evening, taking part in a dignified way and blending their rich voices with the bass and tenor of the men’s side of the congregation.

We learned from a business man on the island that sometimes the ladies have been very short of food, for since the war, boats have been few and far between. Rice, which is used to supplement bread fruit, cocoanuts and “taro,” could not be obtained for months together. The Japanese merchants had only enough for themselves and their workmen and would sell them none. It requires much planning and hard work to keep a family of sixty boys and girls fed, clothed, and taught. The mornings are given to school and class-room work. Then in the afternoon Miss Elizabeth with her helper works at Bible translation or getting out Christian Endeavor and other material for the Christians of Kusaie and the Marshalls. They have a hand press and type enough to set up one page of the Bible and when that is printed the type has to be taken apart and set up again for the next page.

The boys have learned to do this work and book-binding too. They are working on the Bible for Kusaie with a population of six hundred people. We saw there portions of five different Bibles—Kusaie, Truk, Ponape, the Marshalls, and the Gilberts—all different.

While the elder sister looks after that end of the work, Miss Jennie superintends the housekeeping—out of doors securing food and cooking it, sewing for the boys and girls, and the thousand and one things that need attention, so they spoke feelingly of their need of a *man*—a man to direct the boys and girls in raising food on the big Mission farm and to train them in manly ways—to do the touring and help to bring up the whole *tone* of the people.

As for furlough, they say, "Impossible unless some one comes to take charge." They cannot leave one at a time because it is impossible for one person to do the work—aside from the question of loneliness.

Of the six hundred people on Kusaie about two-thirds are church members. The white stone church is the only one on the island, but for the convenience of those who live at a distance, there are some chapels to which one or other of the two pastors goes for regular services. The younger of the two pastors is the son of an American father, so speaks English very well. We had a delightful two hours with the pastors and deacons at the Baldwins', followed by supper together.

As we left in the morning, the whole family of boys, girls and teachers in the five large canoes accompanied us to the steamer, the king and some of his family also. Then while waiting for the steamer to sail, their boats grouped together, the Misses Baldwin each in the center of one, they sang some of their beautiful hymns closing with "God be with you till we meet again." So we left those brave, loyal women, the Misses Baldwin, who showed so plainly the strain of the years of work and isolation, but they were cheerful, sane and apparently content—at the same time longing for a family to share in the work—to do the work they cannot do but which would add immensely to their own usefulness.

We arrived at Jaluit on Tuesday, March 16, at five o'clock and sailed on Friday, 19th, at three o'clock, one day longer than we expected but all too short at best. We were met by a great crowd on the wharf. We supposed this was due to the arrival of the new Naval commander and his wife on our boat, but when we found that most of that crowd on the wharf followed us to Miss Hoppin's where we stood and shook hands for an hour we realized that the officials did not receive all of the welcome!

The Japanese Chief of Police was educated in a Christian school, so he knows more English, and also understands the Christian viewpoint as none of the other officials do. He admires Miss Hoppin and her work, and she appreciates him. He was most cordial and helpful to us—met us at the steamer and made all arrangements for our landing.

Miss Hoppin herself looks worn and weary with her ten years of continuous service. She says the only vacation she has had in that time was when she went to Ponape before the war and had to wait there a couple of months or so for a return boat. Her years in Jaluit have been difficult ones. Obligated to stay at first, she has continued there because it seemed to be her place of duty and usefulness. She has been camping out, so to speak all this time—living with her girls in one room and an outside kitchen. She has a pantry or closet where she sometimes shuts herself up to write after her girls are in bed in the one room. During the day much of their work can be done out of doors under the wide protecting roof.

The house of one room which we occupied ordinarily is the *Teachers' House* for those who come from other islands for conference or for medical treatment. Formerly the German, and now the Japanese hospital is here. She is now putting up another building for them out of the materials saved from the wrecked mission house at Mejuro.

The Board has been in Micronesia more than sixty years—in fact all the written language—the dress—the Christian character of the people is the direct result of their missionary work. All the people in Kusaie and the Marshalls in public and private begged that missionaries be sent.

These islands are Christian but they need the help and inspiration of those of longer experience and higher ideals to keep them up to their better selves. Without the school in Kusaie there is no other means of furnishing the native leaders so essential to the development of the people.

While in Jaluit we were most beautifully entertained by Miss Hoppin and her family of boys and girls. The people, who, for the first time saw an American Board representative other than their own missionaries were lavish in their gifts of mats, fans, and shells.

On the return trip we spent two nights with Rev. Kinzo Tanaka, and his family at Ponape. They were just getting settled and ready for work. He is the protege of Miss Adams, of Okayama, of whom mention is made in the May Missionary Herald. They are as fine a couple as could have been found for that work.

Miss Shane's Experience in the Caucasus

Those who have been following the letters of Miss Myrtle Shane now engaged in relief work in the Caucasus will remember that she was in charge of several orphanages and thousands of orphans. It will also be recalled that at a very critical time politically during the spring, the Near East relief authorities ordered all the women personnel out of that region but that Miss Shane refused to go, saying that she preferred to remain and suffer whatever fate came to the Armenians. Since the Near East Relief is under military organization this was considered an act of insubordination on the part of Miss Shane, so she was compelled to resign and the relief work formerly under her care was placed in other hands. It is a great satisfaction to have a letter from her received in July, 1920, telling of her reinstatement.

IT was with great pleasure that I received your general letter of January 31 and later your letter of March 13. Since then many things have occurred here which will be of interest to you. All Americans had been told some time ago that they must keep themselves in readiness to move on short notice. We all knew something of the political unrest here and so could understand. On May 1 Colonel Haskell ordered that all military men and all women should report to Tiflis. Non-military men were allowed to remain if they chose

to do so. Colonel Robinson remarked at the time that he was suspicious of me, and the fact of the matter was that I really had no thought of leaving. But I kept silent as I knew that argument would do no good, as some of the others had tried it, and I dreaded the moment when I had to have the matter out with Colonel Robinson. At last it came, on the morning of the day they were to leave. It was a battle royal which left me in the field but outside the N. E. R.

The district commanders had evidently been instructed to leave no stone unturned to compel women to leave. Colonel Robinson was very kind and promised to talk with Colonel Haskell and persuade him to reinstate me. We have had a very happy family here, and I was very sad because of their going, but how relieved I was when the train pulled out, because until then I could not be sure that they would not compel me to go. All Americans left Tiflis soon after reaching there with Colonel Haskell, that is, those who had not planned to stay. Three days after their departure a telegram came from Mr. Yarrow in Tiflis reinstating me. Captain Ekman, our new district commander, and Mr. White had remained.

The day following my reinstatement, May 8, the Bolsheviks ran an armored train up near our warehouses which, as you know, are very near our orphanages. This caused a great deal of excitement, but the Bolsheviks said they had heard that our guards out here were planning on giving them trouble and wanted to come to an understanding. Things quieted down, but the next morning we found ourselves surrounded by Bolshevik forces, the whole cavalry having turned Bolshevik. They disarmed our guards and placed their own at the warehouse and orphanages. They assured us they meant no disturbance to our work in any way. We did not understand and they offered no explanation as to why they had chosen Kazachi Post and especially our house as the center of their activities.

I visited each orphanage and assured the children that these men were Armenians (many of them thought the Turks had come) and that therefore they had nothing to fear, and I urged

the workers to keep things going as usual and they did. There isn't much they won't do for me now. Children went back and forth to school, factory, and gymnasium, across ground where bullets might begin to fly at any moment, as quietly as if nothing were going on. Once as some of our guards approached who had not been disarmed, some of the Bolsheviks knelt down and leveled their guns. Captain Ekman, who was standing in the door of our house, noticed that I was in direct range. But fortunately no shooting occurred. There were critical moments, however, and we could not know one minute what might happen the next. The leaders came into our house and made themselves quite at home, using our living room for their consultation, and taking it for granted that they would eat at our table.

The day passed, and a long one it was. In the evening Captain Ekman assigned them rooms which could be shut off from the rest of the house, except a young Russian who really was the ring leader and who had formerly been employed as Colonel Robinson's interpreter and was at this time District Adjutant. He asked for another room and continued to take his meals with us, and we did not feel in a position to refuse. On the whole they behaved very well, giving us but little trouble aside from the fact of their being here at all, and all that that fact implied. But they were Armenians many of whom we had met in a social way, though not often, and besides they were not at all sure of their ground. Things might have turned out differently if they had been, but still one likes to give them the credit of wanting to carry out their revolution in orderly fashion.

A train came up from Kars filled with armed men. The Bolsheviks sent their armored train out to meet it and disarmed the soldiers. The troops from Erivan were wiser and got off at some station down and came across land. The forces opposed each other on the 12th, a few miles out. As far as we have been able to learn there was little fighting. The Bolshevik leaders did not go to the front, but stayed quietly in their rooms in our house. All the forces which they sent out, infantry, cavalry, cannon, etc., all had to file right past our doors.

(To be Concluded)

Gedik Pasha and Its Graduates

By Ellen W. Catlin

IF the motto of the graduating class of the Gedik Pasha school were carried out in this country as fully as it has been followed in this American mission school, many troubles would be abolished. The idea of "United we stand, divided we fall," has been kept in mind by the Armenian, American, Greek, and Turkish teachers of this institution, as well as by the pupils of these nationalities and the Albanian and Persian as well. The harmonious work and the pleasant friendships in this Junior High School are a foundation of hope for the country.

The kindergarten and lower classes gave their closing exercises for the year consisting of recitations, songs, and drills, in the school yard before a company of delighted mothers and proud fathers. The little people were especially happy in their folk dances and elicited applause not only from their invited audience but also from the occupants of the reserved seats in the windows of the surrounding houses!

Later the piano and French pupils showed the faithful work they have been doing throughout the year. The little play and pantomime given by the latter was easily followed by the guests and even the more difficult English play presented by the senior class was fairly understood by means of the Turkish summary and various private explanations. During the spring term the seven members of the upper class had been studying "The Courtship of Myles Standish," and so were glad to give this story in the form of a play as their contribution to their graduation exercises. The less important parts united to make it a success, while the chief actors in this simple and interesting drama poem spoke their lines well.

Another day songs and violin and piano solos gave a pleasing variety to the regular graduation exercises. The address of the day was by Rev. F. F. Goodsell. He spoke very simply so that even the younger children, as well as their parents, who might know a little English, could understand. He began by showing

the difference between a small round pebble and a dried pea in the life power of the latter, and then contrasted the rate of growth in a primrose and a California redwood tree and in a lamb and a human being. The necessities for growth are food, water, air and warmth, and in the school boy or girl these correspond to work or experience, exercises or play, freedom, and friendship. This friendship is well expressed in the class motto. As the class members go out into the world, they will meet various temptations, but with unity of body, mind, and spirit they "can do all things through Him that strengtheneth."

The principal, Miss Ethel W. Putney, before she presented the certificates, spoke a few words on the spirit of unity and service. As these have proved useful in the school life, so, exemplified in character, personality, and effort, rather than in mere race, wealth or position, will they be helpful as the graduates go out into the world to serve.



Playtime at Gedik Pasha

Board of the Pacific

President, MISS HENRIETTA F. BREWER, 770 Kingston Ave., Oakland

Editor, MRS. E. R. WAGNER, 355 Reed St., San Jose

Home Secretary, MRS. C. A. KOFOID, 2616 Etna St., Berkeley

Editorials

China is supplying most of the missionaries on furlough who are arriving by the Golden Gate this summer. Miss Ethel Long of Lintsing, the W. R. Leetes of Shansi, the C. A. Stanleys of Tientsin and the Fred F. G. Donaldsons of Foochow, each with their flock of little folks have tarried for a few days to rest after the ocean trip, and transact the necessary business. Miss Long will make quite a stay in Berkeley with her sister, Mrs. Lincoln Barker.

Personals.

Mrs. Ernest Yarrow, who has been spending several months in Hawaii, arrived in San Francisco with three of her five children, en route to Turkey to join her husband.

A party for India consists of Rev. and Mrs. R. A. Hume, Robert Fairbanks, going out to join his parents at Vadala, and Miss Alice Vogt, bound for Ceylon. Miss Gertrude Cozad is returning to Japan.

Rev. Cass Arthur Reed of the International College at Smyrna with his wife and two small boys is located at his mother's home in Whittier, Calif. Fortunately he arrived in time to attend the summer conferences on the Coast which include Asilomar, Seabeck and Congregational Young People's Conference at Long Beach, where he has rendered valuable service.

Mrs. A. P. Peck, wife of Dr. Peck, formerly under the American Board in Peking, has received a decoration from the Chinese government for Red Cross service rendered. During the years when Dr. Peck was engaged in private practice in Peking, Mrs. Peck gave herself to good works, being active in all public welfare work, the Y. W. C. A., etc. They are now permanently located in Berkeley, next door to the home of the son, Mr. Llewellyn Peck, and Mrs. Myron Peck has come to make her home with them.

Through the courtesy of the captain of an English schooner which plies the South Seas, a message has been received from Miss Jessie Hoppin of the Marshall Islands, who has stuck at her post for twelve years through all the vicissitudes of war. She makes an appeal for her beloved islanders who were the victims of a terrible typhoon in 1918 which robbed them of their one means of income, the cocoanut trees. They have subsisted as best they could, but are nearly at the end. The captain, I. R. Handley, generously offered to take a ton of freight to them free, so the good friends of that work, headed by Miss Louise Wilson, a former missionary under the W. B. M. P. to Micronesia, have raised a goodly sum of money and have provided a quantity of goods to send to these needy folk. One of the requests was for old Christmas music, as the natives are so fond of singing and "it helps them to forget their troubles."

The Calm Spot in the Whirlpool's Centre

By Nina E. Rice, Sivas

We here are living in the calm spot at the center of the whirlpool so far undisturbed and able to carry on our work, but so isolated except when a few travelers visit us.

Conditions are so uncertain that we can do no planning for the future, no permanent building or buying, only the necessary things to keep our dependents fed, clothed and employed, our sick and our children cared for and our present property in repair. It is hard to hold our teachers and A. C. R. N. E. workers, because all feel doubtful for the future of our work. But after all we are very busy day by day, with two big farms and other gardens, weaving and knitting and tailor shops, shoemaking and carpentering, spinning, making mattresses and quilts, building roads, running three hospital buildings, a girls' and a boys' industrial home, and four orphanages. Most of our relief is given in the form of jobs, so as to make our work as self-sustaining as possible. We can not yet export our products, or we might make

something selling lace, embroidery, fancy woven towels and pillows, rugs and carpets.

For the future, one thing seems sure that most of these orphan children will be ours to care for until they grow up. We hope that some of them will find relatives or friends when the country settles down. We hope, too, that we may have more orphanage workers and suitable accommodations, so that we shall not have so many children herded together. Four hundred children in one institution under one American is not the ideal way. Of course I have help, twelve teachers, each of whom has charge of a class in school and in dormitory as well; these teachers love the girls, but are themselves tired and nervous and in need of change after their own hard experiences. Then I have about twelve servants, children of a larger growth, who need a great deal of care and supervision themselves. Most of the children's clothes are made in the tailor shop, but we are trying to teach them to do plain sewing and mending, and they knit their own stockings and sweaters.

The doctor and nurses have a special clinic for orphans, and have brought them into good physical condition. Our girls came through influenza this winter with no deaths or bad after effects. There is a great deal of chronic eye-trouble to be treated. The children are hardy, for only the physically fit survived the exile and are now growing so fast that last summer's clothes are almost impossible.

They are happy and full of life, getting quite mischievous, and playing and climbing around so much that I have to spend a great deal of time bandaging cuts and bruises. They have built a number of mud and stone playhouses in the yard in which they hold house parties on Sunday afternoons. Some of them content themselves with plain bread for Saturday night supper and save their raisins for refreshments at these parties. Their efforts at gardening are pathetic, for our yard is a barren wilderness and the soil very poor. But they have begged beans, lentils, and onions from the kitchen, and are delighted to see things coming up. Some of them climbed out on a neighbor's roof and started a

garden in tin cans. More of them for lack of other seeds, sowed ground red pepper. I tremble to think what would have happened if up there on the roof, the young gardeners had suddenly been taken with a sneezing fit!

Their minds and hearts are uncultivated but rich soil. When they came, most of them had forgotten even their own mother-tongue. Now after less than a year in school, most of them can read a good deal, and some can write their own letters. I have just had a visit from a group of fourteen-year-old girls who are having a desperate struggle with the multiplication table, and today were worsted.

As to spiritual ideas, they were perfect little heathen, and now listen with naïve delight to the simplest Bible stories. They have learned the Genesis stories pretty well in day-school, and have the Life of Christ in Sunday school. One big girl fourteen years old who is more advanced in her lessons than most told me the other day that she didn't know anything about Jesus until Christmas and Easter came.

I don't suppose I shall ever have another year of opportunity like this one. Pray that I may not fail. Your prayers are what we need most of all just now.

We are getting our orphanage money through the Near East Relief. The money is in the hands of experienced persons and it is being wisely and carefully spent. So if you go on with your loyal support of the N. E. A. we shall get our share. Next year the Board requests that we open a regular school in addition to the orphanage, and I hope to have more time to devote to that.

Our children have enough food and plain clothing, but they do need pretty things—ribbons, bright-colored pieces, little dolls, cards and pictures in quantity, and a good many of them of one general style so no one will feel jealous. The N. E. R. cloth is mostly drab and khaki, very practical, but rather depressing to children who have to live in the mud, most of the year anyway.

We have the use of an old monastery with grounds and gardens, and are putting it in order for a summer camp for the girls, where they can go during vacation. We live now in about ten

not very suitable or convenient native houses ranged round a very muddy, barren court-yard, so that it is a constant struggle to keep even decently clean. Our girls range in age from four and a half to sixteen. Of the smallest size there are a good many who, of course, need a lot of care, and the middle-sized and older ones need another kind of care just as badly. I feel that it is now or never with them. The girls who are still older who have been rescued from Turkish harems are in the Industrial Home under the care of Miss Peabody, a fine Y. W. C. A. worker. It is perhaps the hardest and most important work of all. Our girls, too, have mostly escaped from Turkish homes, but since they are younger, they have suffered less. Their bodies recover more quickly than their morals and manners.

Field Correspondents

Miss Elizabeth S. Perkins writes from Foochow concerning a change of name for the Girls' School at Ponasang:

The first item of news is that we have a new name over our front door. Our location has not changed. We still occupy the old American Board Compound, known as Ponasang in the Mission Annals. You may have wondered what Ponasang was, and may have been told that it was the name of a little hill on which was a heathen temple half way from Foochow City's South gate to the big bridge. The entrance to our compound was close beside this temple, and the path led across a big open lot. It is not on the main street and the winding alleys leading to our gate were very perplexing to strangers and troublesome to everybody. So, four years ago, we completed the purchase of a narrow strip of land on the west side of the compound, connecting us with the main street to the city, opened a gate here and closed up the old ones. The new entrance is on the street in the ward known as "Wen Shan."

Miss Newton's dreams of the school as growing into a college have not been realized, and in 1917 we decided not to attempt

any longer to do college work, expressing our desire to unite with the other Missions in Foochow in a college. For some time we kept our old name, hoping that we might hand it over with our good will. But finally as nothing seemed to come of all these plans, we finally came out clearly and declared ourselves not a college, but a Middle School.

Miss Vera Lorbeer writes from Mexico City, July 22, 1920:

The morning of July 4th in our Guadalajara paper appeared a greeting to all the Americans in Guadalajara, written in large type in English right in the middle of the front page. We were so pleased with it and felt that it expressed the feeling of a large number of Mexicans. For that reason I should like to quote it to you for the benefit of any others as well who wish to know how the Mexicans feel toward us.

To the Honorable American Colony of Guadalajara:*

You celebrate today the 144th anniversary of the Independence of the United States of America. You celebrate the birth and freedom of one of the greatest countries on Earth.

To all true Americans who duly estimate God's own gift of Freedom, this date fills your hearts with joy. You Americans, true descendants of George Washington, Thomas Jefferson, John Quincy Adams, Benjamin Franklin and other great lovers of *Liberty*, must feel proud of forming part of a stupendous commonwealth.

Your absence from home only serves to increase your patriotism and to more fully appreciate the benefits of American citizenship. You must indeed be proud of belonging to a people that truly values its own Liberty and the Liberty of other Peoples. Your participation in the European war for the sake of Liberty and Humanity was a great accomplishment; but your resistance to kill another people's *Liberty* is a greater accomplishment. I mean the Liberty of the Mexican people.

Never in the history of the world has a nation been offered more inducements for conquest by the dollar kings and their venal press than the American nation during the last three years—I refer to the tremendous campaign against Mexico—and never has a Nation resisted more nobly and honestly to temptation.

We Mexicans are now sure of your friendliness; we believe in the American people and bear no grudge against you. We are not afraid now of your dollar kings and unscrupulous politicians. The American people who know and feel the real worth of their own Independence and Liberty will always sympathize with the Independence and Liberty of a Nation fighting for Democracy.

We hope that our residing American friends in Guadalajara who understand us and have suffered our hardships and enjoyed our heartfelt hospitality, fully appreciating the sacred benefits of Independence, will always have a good word for the Liberty and Independence of the Mexican people.

J. A. DEL CASTILLO

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Unencumbered Service

There is no doubt that Martha of Bethany has been misunderstood and often maligned as a bustling, worrying woman without interest in spiritual truth. The traditional picture paints her pausing with dishes in hand while she looks reproachfully at Mary, who is calmly and happily listening to her Master's words from her seat at his feet.

Perhaps we forget the statement that "Jesus loved Martha and her sister and Lazarus;" also the fact that it was Martha who went to meet the Lord and showed her faith in Him by exclaiming, "Lord, if thou hadst been here my brother had not died," and further declared, "I have believed that thou art the Christ, — the Son of God, even he that cometh into the world."

Martha was evidently the older woman and head of the house. Here was their most honored guest. She would do extra work for him, so loved and valued, sparing no pains to prepare certain choice dishes for him. An elaborate meal calls for more serving. In our common speech she was "busy and distracted in waiting at table." If the Master had not reproved her I should have felt that Mary was a little selfish and that she should have helped Martha so that both could sit and listen later on.

But the reproof from one so loving and so wise, so discriminating in judgment, makes it clear that there was something wrong in the woman's attitude of mind.

"Martha, Martha," Jesus replied, "you are anxious and worried about a multitude of things; and yet only one thing is really necessary. Mary has chosen the good portion and she shall not be deprived of it."

How little the Master must have cared for "much serving!" Some one simple dish would have sufficed and allowed time and

attention for the essential thing—the learning of great Truths. We pardon Martha for her housewifely pride and large hospitality and indeed we know just how she felt. We are all Marthas at times. We love to “spread” and show what our best is.

The old contest between the material and the spiritual is always on. In our larger service for Christ, outside the dining-room, encumbrances fasten themselves to us. They impede progress. They hamper freedom. They dull the nice edge of spiritual life.

SELF-INTEREST ENCUMBERS US

We have heard it said, “We have to be careful about her. She has had that office so long she thinks no one else can do the work and she would never be happy to see any other woman in her place.” How natural, how inevitable without much prayer, that some satisfaction with ourselves as well as with God, thrills in our hearts when people think we have performed well some service—managed a committee, led a meeting, given a talk, carried on for years a Bible class.

Thanks be unto God and His present, working power, this self-encumbrance may be expected to dwindle and shrink away.

Prejudices cling like barnacles and yet if allowed to hang they prevent a full, courageous facing of truth.

Every new year of service is ready to offer us who work for the Kingdom of God a different staging of events. Perhaps the differences are slight and yet the *ensemble* resulting may call for a change of activities. Without the encumbrance of prejudice against the new, one man easily sees whether there actually are new conditions to be dealt with.

A DESIRE TO BE ACTIVE MAY PROVE AN ENCUMBRANCE

A spiritual woman of two generations ago, Elizabeth Payson Prentiss, confessed that her greatest obstacle in spiritual development was her eagerness to engage in active work. As a pastor's wife and a mother she allowed herself to become absorbed at times in the hurry and bustle of active duties with the result to herself of a sense that she had lost out of the days something

essential, sweet and precious. This virtue of activity, as we all learn, may, like ambition, "o'erleap itself and fall on the other."

We recall how the Master guarded himself in this respect. If the days were crowded full and there was no time even to eat, he still found hours when he retired to quiet spots and by communion with his Father became refreshed at the sources of life. It is said of Mrs. Albert Bowker, first President of our Board, that when an unusually full day of work at the Board rooms confronted her she arose the earlier for prayer as a preparation.

Other encumbrances, some very individual in their nature, desire to fasten themselves to us. But the free, untrammelled race challenges. Is it possible? May we hope to throw off the load, even as the writer of the letter to the Hebrews summons us to do?

"Let us lay aside every encumbrance and the sin which doth so easily beset us and let us run with steadfastness the race that is set before us, looking unto Jesus."

Yes, there is the secret of our hope, our confidence, our eventual freedom in service—Jesus Christ, as we look up to Him, while we serve.

M. L. D.

Junior Department

Inspiring Stories from the Foreign Mission Field

Christian Endeavor Topic. September 26, 1920.

Ps. 66: 1-8; Acts 14: 23-28.

There is a familiar old saying, "Truth is stranger than fiction." That might be changed to read, "Truth is more inspiring than fiction," at least when we refer to stories of missionary life and adventure. One statesman has said that next to the Bible the biography of David Livingstone has meant more to him personally than any other book in the world, and doubtless other men and women and young people have found the reading of

some other life equally inspiring. And not only the biographies but also the stories of the results of these lives among the peoples with whom the missionaries have worked, are full of inspiration. When we think "Livingstone" we think of Africa opened to the world, the slave trade doomed, and countless lives changed; when we think "Peter Parker" we think of modern medicine brought into China; when we think "Cyrus Hamlin" we think of Robert College in Constantinople and its influence upon hundreds of leaders in the Near East.

But we do not need to go back to the pioneers and the accounts of their work to get inspiration. Take the reports that are coming from our mission fields today! They read like new chapters in the Acts, as indeed they are. There is Paotingfu in North China. In 1900 that mission station, like all the stations of that region, was practically wiped out by the Boxers. Three of our American Board missionaries were put to death,—Horace Pitkin, Mary Morrill and Annie Gould. Many Chinese Christians were killed. There were people here at home who thought that missionary effort in China was useless. But reconstruction began; new missionaries consecrated their lives to the Cause, and today in Paotingfu there are more than 1500 church members, double the number of even *five* years ago. Literally thousands, all through the Paotingfu field, are seeking Christian instruction. The missionaries have had to ask their Chinese helpers in the out-lying fields to "hold back" as many as possible so that adequate instruction could be given the new members as they were received. The laying down of those missionary lives in 1900 is bringing results a hundred-fold. The silent preaching of the little cemetery in Paotingfu goes on day by day, and the news that Horace Tracy Pitkin's son will in a few years return to his father's field bears new witness to the love of God.

And far from Paotingfu the results of those missionary lives laid down in 1900 are being seen. The day that the missionaries were beheaded, troops surrounded the mission compound. Among the soldiers who guarded the gate was a young Chinese, seventeen or eighteen years old. When Mary Morrill, an earnest and devoted

woman, came to the gate to plead for the safety of the Chinese women and children in the compound, he was struck by what she said. Speaking gently but quite firmly as she stood with her back to the door of her house, she said: "If you must kill someone, kill me. Spare these helpless women and children." Feng, the young soldier at the gate, could never forget those words. "That indeed must be a strange religion which would make even a woman willing to die to save someone else," he thought. Years later Feng became a Christian and he traces his new life to the influence of Mary Morrill. Today he is a great general in the Northern Army of China. He is an "out and out" Christian and his influence has resulted in the winning to Christ of hundreds of officers and men in his army. A long life-time of service for Mary Morrill in China would hardly have produced such results. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

From Turkey the war years have brought us wonderful stories of the heroism of our missionaries. We expected that. But just recently has come an inspiring illustration of the Christ-like spirit of forgiveness in the heart of many of the Armenians. At Smyrna there has recently been held a conference of the young men and young women students of the great schools of all Asia Minor. It was a kind of Northfield Conference in Turkey, the sixth one which has been held. In the closing session the young people themselves had a chance to say what they planned to do as they left the Conference. One after another rose and expressed the desire to go out in forgiving spirit to work among the Turks and win them to Christ. That from young Christians who have branded on their minds the memory of the terrible deportations of 1915, the slaughter of thousands upon thousands of their people, the starvation and degradation of thousands more! Can we match it?

Just one more illustration of God's wonder-working today. At the meeting of the International Council of Congregational Churches, held in Boston last June, there were many most inspiring speeches in the great auditorium. But out in the exhibit

hall where the results of missionary work all around the world were shown in charts and pictures and maps, was Columbus Kamba Simango. He was a living witness to the power of Christ in Africa. Our missionary, Mr. Bunker, found Kamba in Beira, Portuguese East Africa. He was such a promising boy that Mr. Bunker sent him with several others to our boys' school at Mt. Silinda in Rhodesia. There Kamba made a splendid record. He came to this country, studied in Hampton Institute, where he was a leader among his fellows, and now he is studying at Columbia University to fully equip himself for the best possible service among his people. Kamba is a Christian *gentleman*. To see him, with his bright smile, to hear his eager appeal for his people, is to know once more the power of Christ the world over.

M. E. E.

References:—1. *Pioneers of the Field*,—*Livingstone the Pathfinder*, Basil Mathews; *The Moffats*, Ethel Hubbard; *Mary Slessor of Calabar*, Livingstone; *My Life and Times*, Hamlin; *Ministers of Mercy*, Franklin. 2. *Foreigners in His Service*,—*Life Stories of Native Helpers*; *Notable Women of Modern China*, Burton; *Comrades in Service*, Burton; *An Indian Priestess*, Lee; *Joseph Hardy Neesima*, Davis; *Chundra Lela*, Griffin; *Pundita Ramabai*, Dyer; American Board leaflets. *World Outlook*, September, 1918. 3. *Heroes and Heroines of Today*,—*Hero Tales*; *An American Physician in Turkey*, Ussher; *The Tragedy of Bitlis*, Knapp. For all three topics see current numbers of *Missionary Herald*, *Life and Light* and *World Outlook*.

Our Book Shelf

The Near East: Crossroads of the World. By Dr. William H. Hall. Interchurch Press, Price fifty cents, paper.

America has for four years been deeply interested in the Near East because of the sufferings of its people during the World War. Responding according to her wont, she has poured

out money to relieve this suffering as it never was given before in the history of the world. She has sent her sons and daughters to administer relief and already lives have been sacrificed in this cause.

Because so large a task remains and so large a responsibility rests on Americans, countless questions arise when the Near East is mentioned, so Dr. Hall's book is timely, as it is authoritative and reliable in its remarkably full information. The author has passed twenty-five years in these lands. He has a broad grasp of Eastern problems, as well as an intimate knowledge of Eastern life. He is candid, impartial and convincing, and his book might be read without offense by Catholics or Jews in search of first-hand knowledge. Yet it is fully permeated with a missionary atmosphere and gives the facts that one wants to know about missionary work.

Here are some of the questions ably answered by this book. What countries and peoples are included in the Near East? Account for the strange social mixture in these lands? How and to what extent were these countries involved in the World War? Why should Europe still be fighting over the Near East? What of the characteristics, possibilities, lives, customs and religions of the people? What are the principal tenets of Mohammedanism? Is there any good Turk, or any hope for the Kurds? What has missionary work already accomplished and what is its outlook? What is America's responsibility? The book is necessarily much condensed but it is readable, has an excellent map, and a practical bibliography.

The writer of this review has already made use of it in three different study classes and would testify that it is just the type of book that a teacher who is willing to work will like to use. The method of approach is excellent, the arrangement true both to psychology and to logic, the incidents attractive, and the thought provocative of discussion. The average reader will find that it interests, stimulates, deepens one's sense of responsibility, suggests inevitably to the thoughtful the Only Hope of the Near East.

ISABEL M. BLAKE.

Lone Sentinels in the Near East. By Ethel D. Hubbard.
Woman's Board of Missions, Price twenty cents.

Sentinels are those set to watch. The four lone sentinels whose dramatic stories are so graphically told by Miss Hubbard not only watched, they acted with vital courage, unflinching alertness, and absolute devotion to the unfortunate race of whose torture and destruction they were witnesses. Myrtle Shane, less than two years in Bitlis before she became the one responsible person in charge of the American Mission and its numberless dependents; Mary Matthews in Monastir, floating her homemade American flag over her house as the city of its location passed from the ownership of Serbian, Greek, Bulgarian, or incidentally some one of the Allies; under frequent bombardment, thirty-nine shells exploding in or on her mission property, never knowing how many or what kind of refugees she may have to shelter—she “is thankful to be where she is needed,” and is still standing by.

Of Mrs. Crawford's experiences at the head of the Black Sea, when all the European consuls left and at last her husband died; of Mary Graffam's adventures in and out of Sivas and of the reputation she has acquired that “the Turks are afraid of her,” we will not speak in detail, but will refer the reader who wants thrilling tales to the book. The author says these four women are not preeminent over those in others of the seven stations where a woman was allowed to remain alone for a time in control of a mission, during the war years after the men and families were removed, but, she says, “These are typical examples of missionary achievement” during the war. Miss Hubbard has made the type wonderfully vivid. May it be multiplied a thousandfold.

FLORENCE S. FULLER.

The Philippines and the Far East. By Homer C. Stuntz. Published by Jennings, Fry & Co.

“The Philippines and the Far East” is *the* book to read for a thorough discussion of the influence of the Spanish Catholic

Church prior to American occupation. The author makes a good case for his contention that it was the outrages of the priests which constituted the chief reason for the revolt of the Filipinos against Spanish rule in 1896. One cannot read of the torturing of suspects, of wholesale drownings of persons suspected of being enemies of the Church, of casting persons into prison because they had property the priests coveted, of pitiful superstitions like sweating or bowing images, without breathing a prayer of thanks that America was permitted to liberate the Filipinos from the yoke of Spain.

Remember that the book was published in 1904 and that sixteen wonderful years have elapsed since that time. We are not therefore to look in this book for a record of what America has accomplished, but we do find an excellent exposition of the situation which confronted our nation and our churches in the early days. No one can properly appraise the achievements of the past twenty years without knowing the situation which Mr. Stuntz (since Bishop Stuntz) gives us. The author was fortunate in having access to all official sources of information through the courtesy of Mr. Taft, then Governor of the Philippines.

Every American must thrill as he reads the vivid account of the first five years of constructive legislation and upbuilding. They are without parallel in the annals of national philanthropy. The chapter on "Educating a Nation," telling of the heroic invasion of the Philippines by the largest army of teachers that ever crossed the oceans, and of the opposition of the Catholic priesthood at every turn, keeps the reader in a state of intermittent pride and anger.

The book was of course written, in part at least, to show why Protestant Missions are needed in the Philippines. "Protestantism in the Philippines," the author says, "is to exalt the Word of God. The most deadly, because the most fundamental, error of Catholicism is her relentless antagonism to the Bible and to its unhindered use by the people." Many points relating to the secular affairs of the Philippines may be gotten better from later books, particularly Dean Worcester's "Philippines Past and Present."

But the chapters on "Why is Protestantism in Philippines?" and the other chapters on the religious situation are a unique contribution to Philippine literature.

Three chapters deal helpfully with the early advances of Methodists, Presbyterians, Baptists and Episcopalians. There is but one paragraph on the Congregationalists because we had not yet really more than begun work at the time the book was written. Robert F. Black went to the Philippines in 1902, about the time the author was engaged in collecting his materials. Mr. Stuntz's prophecies have proven pretty largely true, and his faith that the Filipinos were ready for Protestantism were justified where Missionaries seized the opportunities. But where these opportunities have been neglected there has been spiritual decay or reversion to the hated Catholic church. People will not risk the salvation of their own souls and of the souls of the loved ones to nurse an old grudge, and they frequently swallow their pride and return in disgrace to the church they once abandoned.

FRANK C. LAUBACH, PH.D.

NOTE:—This book may be obtained from the Loan Library of the Woman's Board.

Woman's Board of Missions

MRS. FRANK GAYLORD COOK, *Treasurer*

Receipts June 1-30, 1920

Congregational World Movement, 15,440 79
 Friend, 200; Friend, Len. Off.,
 1.95; The Blue Birds, 30, 231 95

MAINE

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond Street, Bangor. East Orrington, Ch., 3; Hancock County Assoc., Off., 5.10; Lincoln, Ch., 5, Sherman Mills, Washburn Mem. Ch., 3, 16 10

Western Maine Branch.—Mrs. George F. Cary, Treas., 396 Congress Street, Portland. Auburn, Sixth St. Ch., Jr. Aux., 5.60; Brunswick, Aux., 90; Hallowell, Aux., 15; North Harpswell, C. R., 75 cts.; North New Portland, Ch., 1; Portland, State St. Ch., Even-

ing Guild, 10; West Ch., Aux., 7; Williston Ch., Aux., 66.88; Waterford, Aux., 12.75; Waterville, Aux., 25; Weld, Ch., 1; Wilton, Jr. Aux., 8; York Village, Aux., 10, 252 98

Total, 269 08

NEW HAMPSHIRE

New Hampshire Branch.—Mrs. Jennie Stevens Locke, Treas., 21 South Spring St., Concord. Charlestown, Evang'l Ch., 7.20; Cheshire County Conf., 15; Hampton, Aux., (25. of wh. to const. L. M. Mrs. Anna Shepard Ross) 50; Hanover Centre, Ch., 2.50; Hill, Ch., 12; Jaffrey, East, Ladies' F. M. S., (25. of wh. to const. L. M. Mrs. Elsie Annett Davis), 65; Kingston, Ch., 10; Lebanon,

West, O. J. S., 4.75; Littleton, Aux., 19.11; Manchester, South Main St. Ch., Aux., (25. of wh. to const. L. M. Mrs. Genevieve Appelman), 59; Marlboro, Ch., 10; Merrimack, North Ch., 21; Nashua, Pilgrim Ch., Ladies' Evening Miss. Soc., 17; Penacook, Jr. C. E. Soc., 10; Warner, Aux., 8, 310 56

VERMONT

Vermont Branch.—Mrs. Walter O. Lane, Treas., 55 Cliff Street, Burlington. Barnet, Ch., 9.06; Bennington, Second Ch., 45.28; Fair Haven, Welsh Ch., 3.80; Hartford, Aux., 26.88, Second Ch., 1.35; Middlebury, S. S., Prim. Dept., 9.63, Jr. Dept., 5.84; Royalton, South, Ch., 1.68; Rutland, Center, Ch., 1; St. Albans, Ch., 8.16; St. Johnsbury, South Ch., Searchlight Club, 75; Windham, Ch., 3.15, 190 83

MASSACHUSETTS

Andover and Woburn Branch.—Miss Minnie C. Messenger, Treas., 24 Ashland St., Melrose Highlands. Andover, Abbot Academy, 152.10; Ballardvale, Aux., (25. of wh. to const. L. M. Mrs. Irving R. Shaw), 50; Bedford, Aux., 40; Lowell, Eliot Union Ch., Aux., 5, Pawtucket Ch., Aux., 25; Malden, First Ch., Aux., 180; Medford, Mystic Ch., Aux., 41.62, Sr. C. E. Soc., 10; North Chelmsford, Aux., 20; North Reading, Union Ch., 4.31; Wakefield, Mary Farnham Bliss Soc., 35; Jr. C. E. Soc., 5; Woburn, First Ch., Aux., 250, 818 03

Barnstable Association.—Mrs. Charles A. Davis, Acting Treas., South Dennis. Sandwich, Aux., 15 60

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Int. Maria P. Hulbert Mem. Fund, 25; Adams, Aux., 87.62, S. S. Class, 5; Northfield Corner Class, 1, Jr. C. E. Soc., 5; Becket, North Ch., 9.16; Dalton, Aux., 130.16, Friend, 172.54; Great Barrington, Aux., 88.31; Hinsdale, Aux., 41.37; Housatonic, Aux., 28.01; Lanesboro, Aux., 3; Lee, Aux., 180; Lenox, Aux., 6.69; Monterey, Aux., 21.42; New Marlboro, Aux., 2; Otis, Ch., 7.43; Pittsfield, First Ch., M. B., 150, Pilgrim Mem. Ch., Prim. Dept., S. S., 5, Pilgrim Daughters, 13.50, C. R., 2, South Ch., Aux., 187.29, Y. P. Soc., 2,

Juniors, 9.02, Prim. Dept. S. S., 2, Rayetta M. B., 3.50, Dorcas Cl., 24; Richmond, Aux., 68.10; Sheffield, Aux., 43.48; Southfield, Aux., 20, Jr. Miss. Soc., 1.12; West Stockbridge, Aux., 62, West Stockbridge Center, Aux., 22, Williamstown, Aux., 82.69, S. S., 5, Home Dept., 10, C. R., 2.31; Williamstown, South, Second Ch., 40 cts.; Windsor, Aux., 35.29, less expenses, 15.71, 1,548 70

Boston.—Park St. Ch., Woman's Benev. Soc., Dr. Effie L. Rogers, 50 00

Essex North Branch.—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Amesbury, Union Ch., Aux., (25. of wh. to const. L. M. Mrs. Eliza Wells Goodwin), 36.50; Haverhill, Bradford Ch., 28.50, Centre Ch., 31.50; Haverhill, West, Mothers' Daughters, 5; Newbury, First Ch., Dorcas Soc., 1.50; Newburyport, Belleville Ch., Caroline Fiske M. B., 6, Charlotte E. Hale M. B., 1.50; South Byfield, S. S., Daniel Brown, 1, 111 50

Essex South Branch.—Mrs. Lawrence Perkins, Jr., Treas., 27 Chase St., Danvers. Beverly, Second Ch., Prim. S. S., 5; Boxford, First Ch., 41.25; Danvers, Maple St. Ch., Beginners, Prim. and Jr. Depts. S. S., (Len. Off.) 15.67; Gloucester, Trinity Ch., Sunbeam Cir., 10; Peabody, South Ch., Woman's Assoc., 200, Salem Tabernacle Ch., Woman's Assoc., 100, Dau. of Cov., 25, Jr. Dept. S. S., 12, 408 92

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Ashfield, Aux., 10, Buckland, Aux., 40.40; Colrain, East S. S., 10; Conway, Aux., 32.50; Deerfield, Aux., 22; Deerfield, South, Aux., 32.25, Mrs. Maria M. Rice, 250, Prim. S. S., 1.50; Erving, Ch., 10; Greenfield, First Ch., Aux., 27, Second Ch., Aux., 165, S. S., 10, O. J. S., 10, C. E. Soc., 10; Jr. C. E. Soc., 5; Millers' Falls, Aux., 10, C. R., 5, O. J. S., 10; Montague, Aux., 26; Northfield, Aux., 125, Mrs. Barber, 100; Orange, Aux., 137.14, Light Bearers, 7; Shelburne, Aux., 74.50; Shelburne Falls, Aux., 90; Sunderland, Aux., 40; Turners Falls, Aux. 5; Whately, Aux., 25, 1,290 29

Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 51

Harrison Ave., Northampton. Grace Kandakian, 1.50, East- hampton, Whatsoever Club, 10.50; Florence, Aux., 70; Hat- field, Aux., 75, Northampton, Edwards Ch., Aloha Guild, 20; North Hadley, M. B., 3,	180 00	
<i>Holbrook.</i> —Mrs. E. E. Tilden,	5 00	
<i>Holden.</i> —Mr. James R. Childs,	10 00	
<i>Middlesex Branch.</i> —Mrs. Mab- l J. Robinson, Treas., 15 Grove St., Natick. Friend, 25 cts.; Ashland, First Ch., 9; Fram- ingham, Plymouth Ch., Aux., 150, Schneider Band, 50, S. S., C. R., 5.50, Lokesson Club, 8; Hudson, Aux., 10; Marlboro. Marmiso Club, 65; Milford, Ladies' Benev. Soc., 140; Nat- ick, Stitch and Story Club, 10; Wellesley, Jr. C. E. Soc., 6.70, Wellesley College, Christian As- soc., 300,	754 45	
<i>Norfolk and Pilgrim Branch.</i> — Mrs. Elijah Ball, Treas., 136 Marlboro St., Wollaston. Bridgewater, Central Square Ch., 9.38; Cohasset, Second Ch., 17.27, Mayflower Band, 10; Marshfield, Aux., 12, C. E. Soc., 2.50; Plymouth, Ch. of Pilgrimage, Aux., 31; Sharon, C. R., 15.21; Stoughton, Aux., 15, Jr. C. E. Soc., 2; Wey- mouth, North, S. S. and Jr. C. E. Soc., 10; Wollaston, Union Ch., Aux., 150,	274 36	
<i>North Middlesex Branch.</i> —Mrs. Flora M. Kimball, Treas., Lit- tleton. Boxboro, Evang'l Ch., 2.60; Fitchburg, German Ch., 6, Rollstone Ch., W. M. S., 25, Kandelite Club, 25; Shirley, Ladies' Cir., 50,	108 60	
<i>Old Colony Branch.</i> —Mrs. How- ard Lothrop, Treas., 3320 North Main St., Fall River. Attle- boro, Second Ch., M. C., 15, Jr. M. C., 7; Attleboro Falls, Central Ch., 18.45; Attleboro, South, Bethany Ch., S. S., 8; Fall River, Sr. Willing Helpers, 50, C. R., 25; North Attleboro, Oldtown Ch., 20; Taunton, Trinitarian Ch., Prim. S. S., 7.50; Wareham, First Ch., W. M. S., 10; less 60 rec'd March and April transferred to Cong'l World Movement Acct.,	100 95	
<i>Rutland.</i> —Miss Grace C. Foss,	20 00	
<i>Scituate.</i> —Estate of Miss Mary F. Perry,	11 25	
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Friend, Len. Off., 10.70; Hol- yoke, Grace Ch., King's Dau., 1.75, Second Ch., Women's		
Guild, (25. of wh. to const. L. M. Mrs. Elizabeth S. Hub- bard), 100; Holyoke, Second Ch., The Airinsha, 5; Mitten- eague, O. J. S., 2, U. W. S. Cl., 4; South Hadley Falls, Aux., (25. of wh. to const. L. M. Miss Sarah P. Smith), 50; Southwick, Girls' Miss. Club, 2.50; Springfield, Emmanuel Ch., Thistle-down Soc., 3.50, First Ch., Opportunity Seekers, (25. of wh. to const. L. M. Miss Mabel R. Watson) 85, Mayflower League, Golden Rule Band, 4.50, S. S., The Beginners, 75 cts., Hope Ch., O. J. S., 2, King's Herald's, 20.50, Indian Orchard Ch., S. A. Club, 3.50, Memorial Ch., Mayflower League, 4, North Ch., Philodora Soc., 5, Olivet Ch., Aux., 25, Olive Branch, 2; Thorndike, O. J. S., 1.55; Westfield, First Ch., Tusitala Club, 3.50; West Springfield, First Ch., Conquest Cir., (25. of wh. to const. L. M. Mrs. Rob- ert D. White), 30,		366 75
<i>Suffolk Branch.</i> —Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline, 47. Allston, S. S., Inter. Dept., Miss Kit- tredge's Cl., 5.28; Auburndale, Mr. Harry B. Reed, 10, C. R., 4; Boston, Mrs. D. R. Craig, 500, Mt. Vernon Ch., S. S., Prim. Dept., 10, Old South Ch., Mizpah Cl., 10, Park St. Ch., Mrs. Grace B. Wilcox, 100, Union Ch., Aux., 40, Monday Eve. Miss. Club, 25; Brighton, Aux., 100, Pro Christo Club, 25, Boys' Travel Club, 2, Cheer- ful Workers, 15; Brookline, Leyden Ch., Aux., 331.24; Cam- bridge, First Ch., Ch. School, Home Dept., 10, Jr. Dept., 10; Chelsea, Central Ch., Women Workers, 45, First Ch., C. R., 10, S. S., 27.69; Dedham, Aux., 54.20; Dorchester, Harvard Ch., Women's Benev. Soc., 27, Pil- grim Ch., Woman's Soc., (Len. Off., 66.86), 70; Allbright Cir., 43, C. E. Soc., 5, Jr. C. E. Soc., 10; Franklin, Mary War- field Soc., 36; Newton, Eliot Ch., Eliot Helpers, 2.57; New- ton Centre, First Ch. in New- ton, Women's Benev. and Ch. Aid Soc., 270, S. S., C. R. Dept., 17.21; Newton, West, Second Ch., 131.25; Newton- ville, Central Ch., C. R., 40.50; Nonantum, North Ch., Chil- dren, 5; Norwood, C. R., 10, Roxbury, Highland Ch., Aux., 70, Im-Walnut Ave. Ch., For- Dept., 30.25, Pro Christo Soc.,		

75, S. S., 10; Roxbury, West, C. R., 25.08; Waltham, Aux., 5, C. R., 27,	2,289 27
<i>Wellesley</i> .—For. Miss. Dept., 10, Wellesley College, Christian Assoc., 350,	360 00
<i>Worcester County Branch</i> .—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Baldwinville, Mr. and Mrs. A. A. Bronsdon, 15; Sutton, First Ch., 30; Worcester, Plymouth Ch., Miss. Soc., 70,	115 00

Total, 8,838 67

LEGACY

<i>Hinsdale</i> .—Mrs. Frances K. Hosmer, by Charles L. Hibbard, Franklin K. White, extrs.,	100 00
---	--------

RHODE ISLAND

<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. W. B. M. Ann. Meet. Expense Fund, 272.30; Bristol, First Ch., 83.50, Aux., 80; Darlington, S. S., 16; Kingston, C. E. Soc., 5; Providence, Miss Lucy N. Lathrop, 500, Central Ch., Social Service League, 15, Free Evang'l Ch., Woman's Guild, 50, Laurie Guild, 30, People's Ch., Ladies' Aid Soc., 12, Plymouth Ch., Dau. of Cov., 25, C. R., 10, Union Ch., Prim. Dept. S. S., 3; Riverside, Miss. Assoc., 38; Westerly, King's Daughters, 55,	1,194 80
---	----------

CONNECTICUT

<i>Helper</i> ,	600 00
<i>Bristol</i> .—Mr. and Mrs. Edward Ingraham,	1,050 00

<i>Eastern Connecticut Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Int. Martha S. Harris Fund, 49.85; Int. Ella S. Cragin Fund, 11.87; Abington, Aux., (prev. contri. const. L. M. Mrs. Phebe Sharpe); Brooklyn, Aux., 24; Canterbury, Aux., 5; Colchester, Boys' M. B., 4, C. R., 2.25, Wideawake M. C., 3, Jr. Wideawakes, 1.75; Lisbon, Aux., (prev. contri. const. L. M., Miss Clara Hyde); Norwich, Park Church, C. R., 21.43, United Ch., Aux., 72.92; Scotland Road, C. E. Soc., 1.60; Stonington, Second Ch., Aux., 13.52,	211 19
--	--------

<i>Hartford Branch</i> .—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Berlin, Miss Ruth Galpin, 5; Buckingham, Aux., 23; Burnside, Aux., 25; East Windsor, Aux., 40; Glas-	
---	--

tonbury, Aux., 135; Hartford, Center Ch., Mrs. A. L. Gillett, 20, Mrs. R. H. Potter, 100, Immanuel Church, Mrs. M. Bradford Scott, 10; New Britain, South Ch., Aux., 145.04, Y. W. Dept., 23.33; Talcottville, Ch., 120; Tolland, Aux., 41; Unionville, Mrs. Frances A. Richards, 75; Vernon Center, Aux., 7; Wapping, C. E. Soc., 4.40; Windsor, Aux., 22; Windsor Locks, Miss Katherine Horton, 5, C. R., 5,	805 77
--	--------

<i>New Haven Branch</i> .—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, in mem. of Catherine T. Sterling, 100, Friend, 100, Friend, 75; Ansonia, Aux., 30, Branford, Aux., 19; Clinton, Aux., (prev. contri. const. L. M. Mrs. H. Augusta Redfield); Cornwall, First Ch., Aux., 35; Derby, First Ch., C. E. Soc., 20; East Haven, C. R., 16; Fairfield, Aux., 30; Greenwich, Miss. Club, 5; Harwinton, Aux., 25; Ivoryton, Ready Workers, 15, S. S., 5; Litchfield, Y. L. M. C., 120; Middletown, First Ch., C. E. Soc., 25; New Haven, Center Ch., Aux., 1,048, Ch. of the Redeemer, Young Ladies, 30, City Mission Mothers, 75, Grand Ave. Ch., Aux., 70, Evening Cir., 110.17, Humphrey St. Ch., Aux., 113, Plymouth Ch., 269; Westville Ch., (prev. contri. const. L. M. Mrs. J. Edward Newton); Nepaug, C. E. Soc., 8; New Milford, Philathea Gir., 50; Norfolk, 5; North Branford, 16; Northford, 10; Sharon, Aux., 50; Southport, Aux., 35; Stratford, Aux., 78, S. S., 55; Torrington, Aux., 32; Waterbury, First Ch., Aux., 2.12, Second Ch., Aux., 450; Westbrook, C. E. Soc., 15; West Haven, Aux., 190; Winsted, Second Ch., Aux., 5; Woodbridge, Aux., 50,	3,386 29
--	----------

Total, 6,053 25

NEW YORK

<i>New York State Branch</i> .—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Brooklyn Central Ch., Y. P. Assoc., 5, Lewis Ave. Ch., S. S., 10, Park Slope Ch., C. E. Soc., 10, C. R., 7.48; Buffalo, First Ch., Woman's Guild, 90, Fitch Mem. Ch., Aux., 5, In-as-Much Cir., 20; Plymouth Ch., Woman's Soc., 15; Deer River, Two Jr. S. S. Classes, 3.25; Gasport,	
--	--

W. M. S., 20; Jamestown, First Ch., S. S., 8.47; Hall, Woman's Assoc., 10.30; New York, Forest Ave. Ch., Aux., 40; North Bangor, W. M. S., 23.50; Oaks Corners, Mrs. J. B. Felt, 5, Scarsdale, Woman's Miss. and Aid Soc., 100; Walton, Mrs. Charles S. Wyckoff, 5,	378 00
Syracuse.—Friends through Mrs. Robert Dey,	250 00
Total,	628 00

NEW JERSEY BRANCH

<i>New Jersey Branch.</i> —Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, First Ch., C. R., 6.45, Plymouth Ch., Aux., 50; N. J., Cedar Grove, Aux., 18; Jersey City, First Ch., Jr. Miss. Soc., 10; Montclair, Watchung Ave. Ch., Aux., 70; Orange, Highland Ave. Ch., Aux., 160; Passaic, Y. P. Soc., 12,	326 45
---	--------

PENNSYLVANIA

<i>Pennsylvania Branch.</i> —Mrs. David Howells, Treas., Kane. Ebensburg, First Ch., W. M. S., 15; Corry, W. M. S., 5; Germantown, First Ch., W. M. Union, 15, Jr. M. B., 2.50; Johnstown, First Ch., Deborah Bible Cl., 10; Kane, First Ch., W. M. S., 50, Prim. Dept. S. S., 12; Milroy, White Mem. Ch., King's Dau., 12; McKeesport, First Ch., W. M. S., 15, Vinco Class, 10; Philadelphia, Friends, 5, Central Ch., Woman's Assoc., 25, Park Ch., Bible Sch., 5, Snyder Ave. Ch., Woman's Assoc., 1; Pittsburgh, Arlington Ch., 11; Riceville, W. M. S., 1.50; Scranton, Mrs. William Pritchard, 5, First Welsh Ch., W. H. and F. M. S., 25, Plymouth Ch., W. H. and F. M. S., 60, Dau. of Cov., 30, Priscilla Guild, 10, Puritan Ch., W. M. S., 10, Sherman Ave. Ch., Miss. Juniors, 2.50,	337 50
<i>West Philadelphia.</i> —Miss Faith H. Schultze,	15 00
Total,	352 50

SOUTHEAST BRANCH

<i>Southeast Branch.</i> —Mrs. Fred R. Marsh, Treas., 1728 Ionia St., Jacksonville, Fla. Fla. Pomona, Pilgrim Ch., 6; N. C. Tyron, Ladies' Aid Soc., 15,	21 00
--	-------

GEORGIA

Atlanta.—Atlanta University, Ch. of Christ, 30 00

ILLINOIS

Chicago.—Mrs. William C. Smith, 30 00

CANADA

Montreal.—American Presbyterian Ch., W. M. S., 350 00

Total for June

Donations,	14,500 09
Cong'l World Movement,	15,440 79
Buildings,	3,060 00
Specials,	1,267 00
Legacies,	100 00

Total, 34,367 88

Total from October 18, 1919 to June 30, 1920

Donations,	138,129 68
Cong'l World Movement,	15,440 79
Buildings,	19,651 53
Extra gifts for 1920,	2,358 00
Specials,	5,938 32
Legacies,	19,310 29

Total, 200,828 61

Receipts July 1-31, 1920

J. E., 1,000 00

MAINE

Western Maine Branch.—Mrs. George F. Cary, Treas., 396 Congress St., Portland. Farmington, Aux., 5; Freeport, Aux., 12; Minot Center, Aux., 25; South Portland, Ligonis Ch., Jr. S. S., 7.30; Westbrook, Aux., 27.40; Woodfords, Aux., 34.14,
 110 84 |

NEW HAMPSHIRE

Exeter.—Mr. Charles S. Bates, 400 00

New Hampshire Branch.—Mrs. Jennie Stevens Locke, Treas., 21 South Spring St., Concord. Daughter in mem. of her mother, I. H. N., 60; Derry, East, Aux., 17; Gilsun, Orthodox, Ch., 6.40; Hopkinton, Ch., 25; Keene, Court St. Ch., L. F. M. S., 32.50; Manchester, New Hampshire College, Y. W. C. A., 16; Stratham, Ch., Ladies, 12.52; West Lebanon, in mem. of Mrs. Charles H. Dana, 500,
 669 42 |

Total, 1,069 42

VERMONT

Vermont Branch.—Mrs. W. O. Lane, Treas., 55 Cliff St., Burlington. Bellows Falls, Ch., 70, Jr. C. E., 5; Brattleboro, Ch., 16.60; Marshfield, Ch., 5, S. S., 2; St. Johnsbury, South Ch., Aux., 79; Swanton, Aux., 7.50; Woodstock, O. J. S., 7.25,
 192 35 |

MASSACHUSETTS

Friend, 500; Friend, 50,	550 00
<i>Andover and Woburn Branch.</i> —Miss Minnie C. Messeng'r. Treas., 24 Ashland St., Melrose Highlands. Lawrence, South Ch.,	20 00
<i>Barnstable Association.</i> —Mrs. Charles A. Davis, Acting Treas., South Dennis. Falmouth, Woman's Assoc.,	23 76
<i>Essex North Branch.</i> —Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Amesbury, Main St. Ch., Aux., 55, Mary Antin Cir., 2; Haverhill, Riverside Ch., Guild, 25, S. S., 10; Newburyport, Belleville Ch., 26, Central Ch., Aux., 48.75,	166 75
<i>Essex South Branch.</i> —Mrs. Lawrence Perkins, Jr., Treas., 27 Chase St., Danvers. Beverly, Dane St. Ch., Aux., 134; Boxford, First Ch., 6.90; Danvers, Maple St. Ch., Pathfinders, 5.50; Lynn, First Ch., Aux., 50, C. R., 14.45,	210 85
<i>Fall River.</i> —Mrs. Robert A. Wilcox,	60 00
<i>Hampshire County Branch.</i> —Miss Harriet J. Kneeland, Treas., 51 Harrison Ave., Northampton. Florence, S. S. C. R.,	15 13
<i>Middlesex Branch.</i> —Mrs. Arthur W. Robinson, Treas., 15 Grove St., Natick. Framingham, Plymouth Ch., Aux., 47; Holliston, Aux., 150; Northboro, Lyman Assoc., 10; West Medway, Aux., 7.50,	214 50
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Elijah Ball, Treas., 136 Marlboro St., Wollaston. Milton, First Evang'l Ch., 24.11; Quincy, Bethany Ch., Miss. Study Cl., 30; Weymouth and Braintree, Aux., 14; Whitman, First Ch., 32.76, S. S., 4.89; Wollaston, Jr. C. E. Soc., 5,	110 76
<i>North Middlesex Branch.</i> —Mrs. Flora M. Kimball, Treas., Littleton. Tyngsboro, Ch.,	9 00
<i>Old Colony Branch.</i> —Mrs. Howard Lothrop, Treas., 3320 North Main Street, Fall River. Attleboro, Jr. M. C., 5; Attleboro, South, Bethany Ch., 17; Fall River, W. F. M. S., 231.50,	253 50
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Feeding Hills, Golden Rule M. C., 5.12, C. R., 10.10; Holyoke, Grace Ch., King's Dau., 10; Longmeadow, First Ch., 67.50,	

Women's Benev. Soc., 50; Mit-t-neague, U. W. S. Cl., 8, C. R., 5; Springfield, Hope Ch., Kayopha Club, 10, C. E. Soc., 10; Park Ch., Jr. C. E. Soc., 5; Three Rivers, Union Ch., C. R., 2, C. E. Soc., 10, Jr. C. E. Soc., 7,	199 72
<i>Suffolk Branch.</i> —Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline 47. Friend, 100; Auburndale, C. R., 1; Boston, Mrs. Joel E. Goldthwait, 200, Old South Ch., Aux., Friend, 250, St. Mark Ch., 5.25; Boston, South, Phillips Ch., Y. L. M. S., 140, C. E. Soc., 25; Cambridge, Friend, 150, Pilgrim Ch., 49.90, W. M. S., in mem. Miss Anna Sparrow, 100, C. R., 8.17; Dedham, Mrs. James Y. Noyes, 32; Dorchester, Second Ch., Aux., 93.98, Philathea Club, 10, Village Ch., S. S., 5; Everett, First Ch., Women's Union, 105, Mystic Side Ch., 32.93; Newton, Eliot Ch., Woman's Assoc., 400; Newton, West, Second Ch., Red Bank Soc., 25; Roslindale, Jr. C. E. Soc., 5; Roxbury, Eliot Ch., 25; Somerville, Prospect Hill Ch., Dau. of Cov., 10, M. B., 1.50; Somerville, West, W. M. S., 70; Walpole, Second Ch., Miss. Union, 60, Bethany Girls, 25; Wrentham, Aux., 50,	1,979 73
<i>Worcester County Branch.</i> —Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Friend, 375; Athol, Aux., 24.78, King's Messengers, 10; Baldwinville, Mrs. A. A. Bronsdon, 5; Blackstone, Aux., 10; East Douglas, Aux., 21.60; Grafton, Aux., 15, C. E. Soc., 4; Lancaster, Aux., 30; Leominster, C. E. Soc., 8; Northbridge, Rockdale Ch., Aux., 64.25, Girls' Worth-while Club, 3; Princeton, C. E. Soc., 10; Southbridge, Jr. C. E. Soc., 1.50; Ware, Aux., 118.06; Westboro, Aux., 4.25; West Brookfield, Aux., 18.75; Wor-cestor, Friend, 50, Bethany Ch., Aux., 10, Jr. C. E. Soc., 2, Hadwen Park Ch., Aux., 15, Hope Ch., Jr. C. E. Soc., 2, Lake View Ch., Aux., 23, Pilgrim Ch., S. S. Prim. Dept., 1.69,	826 88
	Total, 4,640 58
	LEGACY
<i>Watertown.</i> —Jennette T. Kimball, add'l,	187 06
	RHODE ISLAND
<i>Rhode Island Branch.</i> —Miss	

Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. Anna Reed Wilkinson Fund, 7.50; Barrington, Bayside Gleaners, 110; Pawtucket, Park Place Ch., 100; Peace Dale, Friend, 100; Providence, Plymouth Ch., Aux., 8.50; Riverpoint, Amey B. Clarke Mem. Cir., 12; Saylesville, Sayles Mem. Ch., O. J. S., 25; Tiverton, Bliss Four Corners Ch., Young People, 7.50, 370 50

CONNECTICUT

Friend, 150 00
Bristol.—Carlisle F. Barnes, 625, Fuller F. Barnes, 125, Harry C. Barnes, 125, Louis L. Beach, 12.50, A. S. Brackett, 25, John T. Chidsey, 25, E. H. Funck, 6.25, Miss Mary E. Hayward, 125, J. R. Holley, 25, Mrs. William S. Ingraham, 125, A. W. Jepson, 2.50, Mr. and Mrs. B. F. Judd, 75, Miss Madeleine H. Meder, 125, N. E. Nystrom, 2.50, DeWitt Page, 250, Mr. and Mrs. Edson M. Peck, 25, Miss Ellen A. Peck, 6.25, Miss E. Jennie Peck, 6.25, W. K. Sessions, 62.50, M. L. Tiffany, 25, Miss Lucy M. Treadway, 207.50, Henry B. Wilcox, 6.25, 2,012 50

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Abington, Dau. of Cov., 1; Brooklyn, Aux., Miss C. B. Hatch, in mem. of M. E. H., 10; Groton, Aux., 3.75; Hampton, Aux., Mrs. Sarah R. Congdon, 5; Montville, C. E. Soc., 1; New London, First Ch., Aux., 8; Voluntown and Sterling, Aux., 5; Willimantic, Aux., 44.61; Woodstock, Aux., 14, 92 36

Forestville.—Mrs. Frederic C. Williams, 25 00

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 212.50, Int. Julia W. Jewell Fund, 67.50, Int. Olive G. Williams Fund, 25; Gift Steward, 300, Mrs. C. D. Talcott, 100; Enfield, Aux., Th. Off., 61; Hartford, Asylum Hill Ch., Aux., 250, C. R., 17.80, Fourth Ch., Aux., 83; Hebron, First Ch., 14; Hockanum, Ladies Aid Soc., 10; Manchester, Second Ch., 75, Aux., 24.12; Newington, Aux., 35; Simsbury, First Ch. of Christ, 19.22; Southington, Aux., 30; South Windsor, United Workers, 55; Suffield,

Ch., 125, Aux., 116; Unionville, Aux., 28, 1,648 14
New Haven Branch.—Miss Edith Woolsey Treas., 250 Church St., New Haven. Int. Sarah E. Manley Fund, 20, Int. Champion Fund, 21.50; Two Gift Stewards, 10; Mrs. R. Bunnell, 20; Mrs. W. M. Parsons, 50; Bridgeport, Park St. Ch., Aux., 100; Cheshire, Aux., 100; Chester, Ch., 29.01; Cornwall, Second Ch., Aux., 6; Danbury, Aux., 10; Derby, First Ch., Aux., 209.38; East Canaan, C. E. Soc., 5; East Hadam, Aux., 19; East Haven, Light Bearers, 5; East Litchfield, C. E. Soc., 5; Litchfield, Aux., 89.68, C. E. Soc., 7; Meriden, First Ch., Aux., 65; Middlefield, Ch., 7.20, C. E. Soc., 1; Middletown, First Ch., Aux., 33.41, S. S., 25, Third Ch., C. E. Soc., 10; New Haven, Ch. of the Redeemer, C. R., 10.92, S. S., 31.50, Dwight Place Ch., Y. W. Guild, 30, Grand Ave. Ch., C. E. Soc., 5, Humphrey St. Ch., C. R., 3, Plymouth Ch., S. S., 50; Ridgefield, Aux., 10; Sherman, Aux., 10; Southport, Dorcas Soc., 10; Stamford, Aux., 25; Stratford, Aux., 75; Washington, Aux., 15; Waterbury, First Ch., Aux., 3; Winsted, First Ch., Aux., 109.25, Second Ch., 37.87, Aux., 25; Woodbury, C. E. Soc., 20, 1,318 72

Total, 5,246 72

NEW YORK

Eggertsville.—Mr. William H. Crosby, 2,500 00

New York.—Mr. Cleveland H. Dodge, 5,000 00

New York State Branch.—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Mrs. W. H. Crosby, 2,500; Antwerp, O. J. S., 5; Brooklyn, "Forward," 28, Puritan Chapel, Pilgrim Dau. 5; Brooklyn Hills, Pilgrim Ch., C. E. Soc., 20.50; Canandaigua, First Ch., S. S., 25; Fairport, W. F. M. S., 50; Flushing First Ch., 70.18; Gloversville, First Ch., S. S. Jr. Dept., 18; Jamestown, First Ch., W. M. U., 9, Pilgrim Mem. Ch., W. M. S., 5; Middletown, North St. Ch., Bible Gleaners, 5; Walton, Mrs. C. S. Wyckoff, 10, Pilgrim Dau., 21.02, 2,771 70

Total, 10,271 70

NEW JERSEY BRANCH

New Jersey Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. N. J. Jersey City, Mr. and Mrs. Charles F. Chase, 35; River Edge, First Ch., 13.80, 48 80

PENNSYLVANIA

Pennsylvania Branch.—Mrs. David Howells, Treas., Kane. Plymouth, Pilgrim Ch., 33; Scranton, Mrs. William Pritchard, 5, 38 00

SOUTHEAST BRANCH

Southeast Branch.—Mrs. Fred R. Marsh, Treas., Tavares, Fla. Fla., Pomona, Ch., 4; Ga., Atlanta, Woman's Union, 22.50; Barnesville, Aux., 14; N. C., Ashville, Ladies Aid Soc., 5, 45 50

SOUTH DAKOTA

Academy.—Mrs. L. E. Camfield, 5 00

CALIFORNIA

San Diego.—Miss Susan E. Thatcher, 30 00

Total for July

Donations, 8,764 05
Buildings, 13,190 36
Specials, 1,115 00
Legacies, 187 06

Total, 23,256 47

Total from October 18, 1919, to
July 31, 1920

Donations, 146,893 73
Cong'l World Movement, 15,440 79
Buildings, 32,841 89
Extra Gifts for 1920, 2,358 00
Specials, 7,053 32
Legacies, 19,497 35

Total, 224,085 08

For use in Library only

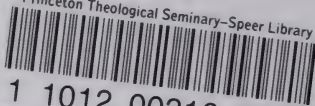
1964

For use in Library only

I-7 v.50

Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7550